The
CHRISTIAN CENTURY
A Journal of Religion

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Was God in Jesus?
By Henry Nelson Wieman

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By Arthur E. Holt

Will America Go Fascist?
By Hugh Stevenson Tigner

Japan Defies the World
An Editorial

The May Survey of Books

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(Cont'd in third column)

The CHRISTIAN CENTURY

MAY 2, 1934

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Calendar of Coming Events

May 2. Annual meeting Indianapolis church federation, Indianapolis.
May 2. Announcement of results of poll of Protestant ministers on war, to be made by Kirby Page, New York city.
May 2-6. Annual Evangelical conference, Huntington, Ind.
May 2-8. National Y.W.C.A. biennial convention, Benjamin Franklin hotel, Philadelphia.
May 3. Pioneer Youth tenth anniversary dinner, Town Hall club, 123 W. 43rd Street, New York city.
May 3-5. Ministerial convention, Hutchinson, Kan.
May 7. Massachusetts interdenominational federation of women's church societies, Boston.
May 7. Meetings in local communities to give publicity to poll of Protestant ministers on war.
May 7-8. Church conference against war, Broadway Tabernacle, New York city.
May 7-8. Chicago Baptist association annual meeting, First Baptist church, Evanston, Ill.
May 8. Rhode Island Congregational state conference, Kingston, R. I.
May 8. New England council of federated church women, interdenominational, Portsmouth, N. H.
May 8-9. New England Council Federated church women, interdenominational, Portsmouth, N. H.
May 8-10. 100th anniversary of Massachusetts Universalist convention, First church. Lynn, Mass.

In This Issue

(Cont'd from first column)

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LI CHICAGO, MAY 2, 1934 NUMBER 18

EDITORIAL

NOT the least important of the issues which, it is foreshadowed, will come before the Northern Baptist convention at its Rochester session this month, is that of the relation of Baptist youth to military training. The action of the authorities at Ohio State university and elsewhere in making military drill a matter of conscience, balanced by the action of the Methodist general conference in asking for young Methodists the same status with regard to army training traditionally accorded young Quakers, puts the question up to the Baptists with a new intensity. Backed by the denomination's historic devotion to the freedom of the Christian conscience, many of the delegates to the convention assert that they will be satisfied with nothing less than a pronouncement which makes the Baptist support for such Baptist young men as seek exemption from R.O.T.C. enlistment on grounds of conscience at least as unequivocal as is that of the Methodists. Presentation of such a resolution would go far toward showing the nation to what extent this great denomination is prepared to back up its previous general condemnations of war with specific actions designed to free its members from implication in the war system.

Will the Baptists Act On the R.O.T.C.?

Spanish Republic Trembles

RENEWED disorders in Spain indicate on what an insecure footing the government, and perhaps even the republic itself, stands. The minorities both to the right and to the left of the administration's position —if the administration can be said to have any position except that of attempting to maintain a balance between the two extremes and of keeping them from each other's throats—are too strong to be suppressed and too dissatisfied to subside. President Zamora's continued refusal to sign the bill granting amnesty to those who participated in the last communist and anarchist uprising provides a definite point of attack for the radicals. The entire cabinet, fearing the reactionary effect of a too stern policy of reprisal against these revolutionaries, has threatened to resign if the bill is not signed. The anti-clerical and anti-church policies of the government have provoked the resistance of a Catholic party which is not strong enough to accomplish anything except to make a disturbance but is too strong to be crushed. Much of the actual disturbance comes from the attacks of the radical anti-clerical element upon assemblies of the Catholic party. The church itself endeavors to maintain an attitude of detachment from the struggle and not to expose itself to the charge of being hostile to the republic, which undoubtedly it heartily detests. But the Catholic party is active in the political fray and by its only partly veiled royalist or fascist sympathies draws upon itself the attacks of the radicals of the other wing. A political party organized in the name of a religion necessarily occupies this sort of ambiguous position.

A Query to the Y.M.C.A.

IS the Y.M.C.A. in the business of trying to win public favor for the United States Steel corporation? Or the Alpha Portland Cement company? Or the Chicago Tribune? Or the Hercules Powder company? Or 54 other corporations or interests named in a pamphlet which its motion picture bureau is circulating? This pamphlet is an effort to induce other corporations to invest $4,000 each in securing the showing of a one-reel silent motion picture before an audience which, the Y states, will have "two million guaranteed readers." Who are these readers? The bureau's statement answers: "Churches, schools, community centers, women's clubs, etc. . . . Their screens are ready for your message through our new guaranteed circulation plan. . . . The men and women who attend these showings are the leaders of social and civic work in their communities." Do the churches, schools and clubs who have been using these industrial films distributed by the Y realize that they are simply offering their screens for commercial advertising—advertising for which the Y.M.C.A. is paid? The pamphlet which the Y sends to the churches and schools when soliciting opportunities to show these films is careful not to mention any such fact. Instead, it prints this sentence in large type on its first page: "We acknowledge with deep appreciа-

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tion the cooperation and support of American industries which make this service possible." "Cooperation"—at $4,000 per coop! Newspapers label the responsible source of their advertising. The Y, under its present system, does not. Can it afford to continue such a practice? Would it not be better to eliminate from its catalogue altogether the "free" films of the advertisers, together with the free propaganda films of the navy? If it is objected that the rental films will not sustain the service, would it not be better to discontinue the service?

Southern Women and the Federal Anti-Lynching Bill

WITH the President determined to wind up the present session of congress this month, it is clear that many of the bills in which liberal opinion has been interested will fail of enactment. Among these will probably be the Costigan-Wagner bill which provides for federal prosecution of officials derelict in preventing lynchings and of alleged lynchers. This bill, to which support has been given by the Federal council of churches, the American civil liberties union, the Urban league, the National association for the advancement of colored people, the Church league for industrial democracy, and many other bodies, has received far more attention in the south than in the north. There is reason to believe, in fact, that its very appearance on the calendar of the senate has had a beneficial effect on the south's lynching proclivities. At the recent trial of the attackers of a girl at Hernando, Mississippi, the judge frankly announced that he had called in the militia, and thus prevented a lynching, in order to guard against the passage of the federal anti-lynching law. Even more important, however, has been the occasion which the bill has given for the emergence of a new leadership by southern women in the effort to do away with this evil. The "Southern Association of White Women for the Prevention of Lynching," while not yet quite ready to challenge southern traditions by favoring a federal law, has called on the President to work out some plan for coordinating the efforts of local, state and federal officers in dealing with mobs. And the tremendously influential woman's missionary council of the Southern Methodist church, which included more than a thousand delegates from every part of the south, went the whole length of demanding enactment of the Costigan-Wagner bill. With the women whom lynching has been supposed to "protect" thus changing their attitude, the chances for a federal law passing a future session of congress are greatly increased.

What Chance Has Fascism In England?

TO the question as to whether Sir Oswald Mosley's party of British fascists is making progress, it must at least be answered that it is no longer being laughed at. The black shirts are gaining respectful attention, and this will undoubtedly increase if they can stage many more such demonstrations as that held in the Albert hall, London, on April 22. To fill the vast spaces of that structure with paying attendants, intent on hearing Sir Oswald elaborate his fascist program for Great Britain, was highly significant. Yet when the prospects of fascism in England are carefully considered, they appear to depend more on what the other parties fail to do than on anything Sir Oswald proposes. If fascism grows, in other words, it will not be primarily because of any innate love of fascist methods on the part of the British citizen, but because he has given up hope of bettering his condition through either of the established parties. Despite the numerical strength of the tories in the present parliament, their party is pitifully lacking in leadership for the nation's future. Ramsay MacDonald is continued in office despite his alarming physical condition largely because displacing him would involve making this lack of leadership even more clear than it now is. The labor party, on the other hand, seems to be stumbling back toward office, holding out little hope of accomplishing more than it did in its two previous disappointing attempts. The repudiation of Sir Stafford Cripps has shown that labor will offer nothing essentially different from the policy which crumbled in 1931. If Mosley, or some other fascist, can persuade the British masses that fascism will provide the nation with a leadership not afraid to lead, the prospect for a fascist government will become sufficiently potential to make it a major factor in English politics.

France Puts an End to the British Arms Scheme

THE French note to the British government, delivered on April 18, puts an end to the hope that Britain might be able to work out a disarmament plan which both France and Germany would accept. For that reason, a tone of recrimination crept into some of the dispatches from London announcing the receipt of the note. But it is doubtful whether the French have done any actual damage to the prospects of European peace. Of course it is obvious that when France says, "There's no use in carrying on this scheming longer; the only possible move now is back to Geneva," she has no expectation that Geneva will vote for any disarmament. But neither did the British scheme involve any real disarmament. All the schemes that have filled the European air have been nothing less than efforts to drape the word "disarmament" over an actual armament. If France now leads the way back to Geneva—whether Germany follows or not—she will come back to a place where Mussolini will favor doing away with all such hypocrisy, letting Germany arm to an extent sufficient to appease her, and either holding other European armaments where they now are or, if this does not calm the French fears, increasing them. It is not a pretty prospect, but it has the merit of being honest, which is more than can be said for most of the "disarmament" negotiations of the past two years. It is, moreover, a prospect which will satisfy that powerful group in France, represented in the government by Premier Doumergue, Marshal Petain and M. Tardieu, which has insisted from the beginning that it was folly

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for France to commit herself to any limitation of her armaments. Britain is likely to accept the Italian formula as a means of hastening the calming down of the continent. The main objectors will be those who still hope to maintain the authority of the treaty of Versailles—and that number grows smaller every day.

President Palmer's Peace Proposal

IN last week's issue of The Christian Century Dr. Albert W. Palmer, president of Chicago theological seminary, sounded a bugle call to the Christian citizens and Christian churches to arise and unitedly assert a distinctly intransigent position against war. He defines this position in terms of the suggestion made by President Roosevelt to the disarmament conferences last year, that the nations of the world should agree never to send military forces of any kind—land, water or air—across their own boundaries. The commitment of the nations to this principle of restraint, Dr. Palmer holds, would prevent the militarists of every nation from using the defense psychology of preparedness, inasmuch as each nation would have made it unnecessary for its neighbors to defend themselves against it. Thus the way would open for the fulfilment of the world's hopes of disarmament. Dr. Palmer directs his appeal not to the governments but to the peoples of the world—and first, naturally, to the Christian people of America. He would have them by the million take a vow and register it "with high religious devotion before God at the altar of the church," each one declaring personally, "I will never cross the boundary of another nation to kill or destroy, nor will I support my government in doing so." Objections can be made to the degree of simplicity and of realism which Dr. Palmer attributes to his proposal, but such objections are mere quibbles. In his attempt to discover a common denominator of the extremes of patriotism, religion and pacifism, Dr. Palmer has projected a program in which the moral purpose of all citizens can unite. He envisages the initial adoption of his proposal in the councils of American denominations which meet during the next few months and which he hopes will awaken an answering response in the Christian groups of other lands. The known presence of a vast body of positive peace conviction which the churches could thus call forth and crystallize would exercise an influence upon governments beyond calculation.

Catholic Would Curb American Jews

RESTRICTIONS which have recently been placed on the broadcasting hours of WLWL, the radio station of the Paulist fathers in New York, have aroused indignant Catholic protest. The complaint seems to be well founded. The Paulists have not been treated as badly as Bob Shuler was, whose station was taken away from him entirely through the machinations of his political and religious enemies, but it does appear that their broadcasting time has been cut down unreasonably in the interest of commercial stations. It is unfortunate, however, for the protest to take the form of fomenting anti-Jewish feeling. Discussing the matter at a large gathering of Knights of Columbus at the Astor, Mr. Daniel F. Cohalan, former New York supreme court justice, blamed it all on the Jews and expressed the view that the Jews are running away with the country. "We have a Jewish governor, a Jewish mayor (half Jewish), a Jewish president of the board of aldermen, a Jewish president of the borough of Manhattan, making eight votes out of sixteen in the board of estimate and apportionment." Mr. Cohalan continued with an extended list of Jews in prominent political, financial and professional positions. His theory is that the Jews get this over-representation in high places because they pull together, and he therefore urged that Catholics should do the same. He had no word to say about the proportional representation of Christians, or of gentiles, but only of Catholics. "The 20,000,000 Catholics of the United States must unite to demand their rights." If there were a Jewish peril in the United States, that would be the wrong way to meet it. If the Catholics get less than their rights—in the matter of a radio station, for example—it is the wrong way to meet that. If they get more than their rights in some other cases—in the Chicago public schools, for example—the way to meet that is not for the Baptists and Presbyterians to organize to get the largest possible number of appointments for their people. That way lies the breakdown of whatever national unity we have.

New York Legalizes Race Track Gambling

A CURIOUS idea of what it takes to make a state great is reflected in the fact that on one and the same day the New York legislature killed (in committee) a resolution supporting the child labor amendment and the governor of that state signed a bill legalizing gambling on the race tracks. The crowd of excited gamblers at the Jamaica track on the first day of legal betting was so great that probably nobody had time to consider how this sudden flood of customers for the bookmakers belied the theory that people particularly like to do the things that are forbidden. We used to hear a great deal about that supposed principle of human nature when prohibition was under discussion. The idea was that people drank liquor chiefly for the fun of breaking the law, and that when the prohibition was removed the appetite would subside. It does not seem to have worked that way in practice. Neither did it work that way about gambling. The minute betting became legal, 18,000 people rushed out to the track—the largest crowd on record—and thrust $300,000 into the hands of the bookmakers. It was estimated that the amount would have been nearly twice as great if all who wanted to place bets had been able to fight their way near enough to the bookmakers to do so. Perhaps those who call the American people a nation of lawbreakers have been slandering their fellow citizens. Maybe we are a more law-abiding people than we have

had credit for being. The law says, Do not bet, and a few do but more do not. The law says, You may bet if you please, and the people pour forth in a glad tumultuous throng to avail themselves of the privilege. The mayor says he is thinking whether "we can get a municipal tax out of the betting." Naturally—where they are considering the establishment of a lottery to raise relief funds.

Will No Other Denominations Support the Methodists?

IT HAS NOW become evident that the Methodists do not mean to drop the cases of the students who have been excluded from Ohio State and the University of California at Los Angeles for refusing, on account of conscientious scruples, to engage in military training. The Methodists of California, as was shown in a letter in our correspondence department last week, have been granted a hearing by the federal supreme court. This means that some sort of ruling may be expected from the highest bench on the action of the California university authorities—a decision which is the more important after the refusal of the supreme court to review the action of the Maryland courts in upholding the exclusion of conscientious objectors at the University of Maryland. With regard to the Ohio State case, information in our hands shows that local and national representatives of the denomination, without any public fanfare, are making careful investigations and preparation for a tremendous effort to return the suspended students to good standing, either by securing some modification of university policy or by appeal to the courts. The fear expressed by the students that the Methodists would do nothing to follow up their denominational resolutions asking exemption from drill for students with conscientious objections is unfounded. The Methodists are aroused; their denominational agencies are at work. The question now rises, however, whether the other denominations will sit back and leave the Methodists to fight this issue alone. Most of the students now directly involved are Methodists, although not all. But is it only the Methodists who are interested in seeing that students who do not believe in war are not forced into the army ranks as the price of an education? It cannot be. Surely a dozen other denominations will spring forward to assume a part of the expense and effort involved in carrying this issue through to victory.

Inquiries Concerning The Goodwin Plan

Still some repercussions of the Goodwin plan. I am writing to you because I am interested in the men who have been appointed district managers in the various localities to put this plan across, one of whom was in my office this morning. He had just received the "First List" of manufacturers whose products come under the plan. To me it is a sort of anti-climax to the whole affair. But here is a fine Christian gentleman who has been building hopes on this plan to reestablish himself financially, working for six months without any pay. I told him that I thought the Goodwin corporation was not fair with him in continuing to keep up his hopes with all kinds of promises of a "second list" that has much greater possibilities. I felt sorry for him simply because I considered this "first list" the last straw in the wind. I do not feel that his employer is frank with him in urging him on to get the plan across to various churches on his list.

I may, however, be wrong in my judgment concerning the present status of the Goodwin corporation and that is why I am writing to you to give me the latest information. What is the present status of the Goodwin corporation? What, if anything, has happened in the last three months? Has the plan met with favor from the commercial interests involved? Is it dying, or taking a tonic, or getting well and strong after the siege of criticism?

April 13, 1934 PASTOR.

Will you be good enough to tell me what has become of the Goodwin plan, whether it is working with any degree of success or limping along on a broken leg or entirely out of business. I saw recently the first list of merchandise articles which they sent. This list does not represent a single substantial article of merchandise nationally advertised and nationally known. They promise on this list to furnish a more complete list in the near future. It was my pleasure to follow your editorials on this plan some months ago, and I want heartily to congratulate you on the work you did in informing the church people over the country as to the dangers of this plan. You deserve the gratitude of the business as well as the religious people all over the United States, and I am sure the public has appreciated the work you did.

April 13, 1934 MANAGER BETTER BUSINESS ASSOCIATION.

Well do I remember your heroic and fine exposure of the Goodwin plan in your magazine last fall. To my surprise I discovered this afternoon that our church, with a membership of eight hundred, and one of the leading churches of our community of fifteen thousand, was passing out the enclosed folders and saving the labels.

Will you please let me know by return mail in the addressed and stamped envelope whether the Goodwin plan as it is being now worked is on the same basis as it was when you exposed it in your columns.

April 17, 1934 PASTOR.

Silence Does Not Mean Assent

QUESTIONS similar to the above are received almost daily by The Christian Century. The number of them seems to increase by the square of the distance as we recede from the earnest discussion of the Goodwin plan which took place in these columns and in the religious press of the country some months back. Certain inquirers appear to suspect that a change of opinion has supervened upon that discussion, and intimate that only thus can they explain the discontinuance of the discussion. There should be no such misunderstanding. The discussion stopped because, as was said at the time, we (like the four reticent bishops!) could think of nothing further to say! Apart from replying to such inquiries which are too numerous to answer personally, and deserve to be answered by a general statement, there is still nothing to add to what was previously said. We have no line of communication with the headquarters of the Goodwin corporation and know only what our readers tell us about its current operations. Since our last editorial mention of the matter we have had word of the withdrawal of endorsement of several of the prominent women representing numerous denominations whose names were exploited in the early publicity of the plan. Also, we frequently hear of resolutions being passed by ministers' unions and denominational boards disapproving the participation of the churches in the scheme. The "pur-

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chase list" referred to in the above letters is a rather sickly looking object compared to the grandiose prospectus promised in the earlier publicity. The Christian Century has held from the beginning, and still holds, that no such scheme could possibly command the support of the church women when once it was laid before them in its true light—"a tawdry, meddlesome, gossip-provoking, faction-fomenting device, turning loose the very devil in the women's society, diverting the church from its true spiritual business, and tempting the pulpit to subordinate the gospel to the selling of the orthodox brand of ham." The pale looking "purchase list" now put out by the Goodwin corporation confirms our faith in the sound instinct of the churches and suggests also that the manufacturers of standard brands have shrewdly sensed the churches' reaction.

Denominational Unions

IT WAS PREDICTED by many, and ardently hoped by The Christian Century, that the unprosperous years would witness a drawing together of local churches which have no adequate reason for separate existence and which, when confronted by an increasingly difficult economic problem, would come to an acute realization of what they had known all along —that they could render more effective service united than apart. To some extent this has occurred, though less generally than might have been expected. Perhaps the pressure of poverty has often acted to arouse the heroic spirit and to quicken a determination not to be starved into a course of action which was not chosen freely in more comfortable days. Local churches which too readily responded to the sunshine of prosperity by unwarrantably expanding their budgets and their building programs may have learned their lesson just well enough to be anxious not to make the same mistake in the other direction. Nevertheless, many mergers of neighboring and competing local churches have been effected, and literally thousands more should be.

Not less significant have been the unions of denominations. The Congregationalist and the Christian denominations led the way by merging their national organizations and agencies, and the union of their local churches wherever the two exist in the same communities has been so general that scarcely a single place can now be found where competition still exists between congregations of the two groups. An interesting fact about this merger is that the two bodies were geographically so distinct that there was very little overlapping of fields to begin with.

Another union, though not sufficiently organic to call it a merger, is that which took place last year between the Unitarian and Universalist denominations. The conception upon which this rapprochement rests is the formation of a more inclusive body, called the Free Church of America, a kind of holding corporation, within which both denominations may find means of fellowship and cooperation. It encourages union of local churches wherever feasible and contemplates the merging of various non-ecclesiastical interests as the beginning of yet further mutual assimilation. The methods pursued by the Unitarian-Universalist and the Congregational-Christian unions, though differing in many details, considered as methods should be studied by all denominations which ought to unite but face difficulties which at the moment make complete union impracticable. According to the essential principle at the base of each of these unions, the newly formed body gradually takes over so many of the functions of the constituent denominations that they will in the end become but shadows and memories preserving the sense of historic continuities but not impeding the full flow of effective fellowship in the inclusive body.

A union of the Presbyterian Church in the United States of America and the United Presbyterian church has been projected by a joint commission of the two bodies and fully and favorably discussed in their papers, and will be submitted to their general assemblies for ratification during the present month.

In June there will be decisive action on a proposed union of the Reformed Church in the United States and the Evangelical Synod of North America. Since each of the parties to this latest prospective merger is easily confused with another body bearing a somewhat similar name, it may be well to introduce and identify them more exactly.

The Reformed Church in the United States is the denomination formerly known as the German Reformed church. It is to be distinguished from the Reformed Church in America, which is commonly but inaccurately called the Dutch Reformed church. Its constituency consisted originally of German immigrants who came to America in colonial days from the Palatinate and other states along the Rhine where Calvinism was strong and where the ruthless French invasion in the time of Louis XIV caused thousands to listen eagerly to William Penn's invitation to the oppressed to seek religious liberty in his colony. The churches formed by these German Calvinists in America were under the direction of the Reformed Church of Holland until 1793, when they became independent.

Because of the greater number of German than of Dutch immigrants to America after the seventeenth century, the German Reformed church grew more rapidly than the Dutch Reformed and by the most recent statistics the former now has more than three times as many members as the latter. The membership of the Reformed Church in the United States in 1932 is given as 346,945. Its strength is still greatest in Pennsylvania, where it originated, with a considerable overflow into Ohio, Virginia and North Carolina. Its most prominent institutions are Franklin and Marshall college, and the Theological seminary, both at Lancaster, Pa., Heidelberg university, at Tiffin, O., and Mercersburg academy, at Mercersburg, Pa. Its leading journal is The Reformed Church Messenger, Philadelphia, edited by Dr. Paul S. Leinbach. The denomination is Presbyterian in doctrine and polity, and is a member of the World Alliance of Churches holding the Presbyterian system.

The other party to this prospective union is the

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Evangelical Synod of North America. It is to be distinguished from the Evangelical church which, growing out of the work of Jacob Albright, and having an Arminian theology and a Methodist form of organization, was formerly known as the Evangelical Association. The Evangelical Synod is the American representative of that union of Lutheran and Reformed churches which was formed in Prussia in 1817, became the state church of Prussia, and is now the leading Protestant body in Germany. It was organized in Missouri in 1840, having for its avowed purpose "the establishment and expansion of the Evangelical church among the German population of the United States." It has been warmly evangelical, in reality as well as in name, doctrinally free, and relatively creedless. Neither Augsburg, nor Heidelberg nor Westminster has furnished it with an inflexible standard of doctrine. Being in close touch with the developments of religious thought in Germany, it has reflected the revival of the evangelical and even pietistic mood which came as a reaction against the rationalistic temper of the *Aufklärung* and the radical school of biblical and historical criticism and, like the parent body in Prussia, it has not been greatly interested in the classical controversies which engaged the attention of the Lutheran and Calvinistic stalwarts. In certain practical matters, such as their commitment to the temperance movement, its leaders' attitudes were in contrast with those of the Lutherans.

The strength of the Evangelical Synod is in the Mississippi valley, and especially in Missouri, Illinois, Indiana and Ohio. Its headquarters are in St. Louis, where are located its Eden Theological seminary and its weekly paper, the Evangelical Herald, edited by Dr. J. H. Horstmann. The membership is 259,896.

Here, then, is a projected union between two denominations both of which have a Calvinistic tradition but neither of which has an illiberal devotion to that type of doctrine. Both had their origin among Americans of German blood and speech. Both have tended to broaden their appeal and to outgrow the status of the hyphenated church. Owing to the fact that one represents the earlier and the other the later wave of German immigration, they occupy almost entirely different geographical areas. Ohio is the only state in which both are found in any considerable numbers, and even in Ohio there are few communities in which they are to be found under conditions which even resemble competition. The merging of the two bodies, upon a very simple doctrinal basis, will require few local adjustments and no compromise upon any matter which, as seen from the outside, appears to be of vital concern to either. In such a union everything is to be gained and nothing is to be lost. The honorable tradition of both bodies can be carried forward with no breach of continuity and no sacrifice of fidelity, and their common purpose can be more effectively advanced.

As yet it is scarcely more than a rumor, but there are evidences that another union project is under consideration by and between the Evangelical church and the United Brethren. These two, both Arminian and Methodist in their thought and practice, should find union as easy and congenial as the others. All these movements of related denominations into closer fellowship are to be regarded not as means of combating the depression but as steps toward advancing the kingdom of God.

Japan Defies the World

IS the Japanese government incredibly provocative or incredibly stupid? One explanation or the other seems required by the statement of policy issued from the Tokyo foreign office last week. At a moment when the Chinese government was daring popular wrath by opening negotiations for a working agreement with regard to the occupation of Manchuria, at a moment when British commercial interests were threatening to force an anti-Japanese attitude on a tory cabinet hitherto friendly to Japan, at a moment when Italy was showing how easily fear of Japanese economic policy might spread to other parts of Europe, at a moment when Russia was just beginning to believe that Japanese aggression on the Asiatic mainland had perhaps reached its immediate objectives, at a moment when the United States was withdrawing its fleet from the Pacific and its bases from the Philippines—at such a moment Japan chose to tell the world that it meant to control the foreign relations, the commercial affairs and the internal reorganization of China! Was she deliberately trying to produce an international crisis in the far east? Or are the diplomats of Tokyo incapable of acting with ordinary caution and good sense?

To be sure, no immediate diplomatic crisis will be created by the publication of Japan's claim to practical control over China. This for the reason that the Tokyo foreign office, with some last semblance of a desire to proceed carefully, has not officially presented this statement of policy to the other nations. The statement has been given to the world "unofficially" by a foreign office "spokesman" in an "unofficial translation." The entire newspaper-reading public of the world thus is warned of Japan's intention to maintain suzerainty over the far east, but governments are not compelled to return a formal answer to the Japanese claim. Anything in the nature of an immediate international showdown is thus avoided. But there can be no denying that the political tension in the far east, which was already near the danger point, has been alarmingly intensified.

The terms of the Japanese announcement admit of no misunderstanding. Opening with reiteration of Japan's "special position" and "special responsibilities" in eastern Asia, the statement avows an intention to "act alone on our own responsibility"—that is to say, to do as Tokyo pleases—"to keep peace and order in eastern Asia." This is not only an intention; it is "our duty." The key to the situation being China, Japan intends to oppose any "undertakings" by other nations in China, "even in the name of technical and financial assistance," since any attempt to help China from without is "bound to acquire political significance." Specifically, a warning is inserted against selling China air-

planes, building airdromes, training Chinese aviators, or "the contracting of a loan to provide funds for political uses." China herself is brought within the scope of this warning by being told that if, despite it, these or similar things are done, it will "necessitate the discussion of problems like the division of China." There is one clause in the statement in which there is a promise not to interfere with foreign commercial dealings with China so long as these do not affect the political situation, but in view of the avowal, already quoted, that the ventures of outside nations under present conditions are bound to have "political significance," and in further view of the fact that Japan intends to be the sole judge with regard to such questions, this clause is meaningless.

The statement as a whole is a blunt affirmation of Japan's intention to control China's foreign relations, governmental finance and plans for military and economic rehabilitation. It goes much farther in this respect than the ill-famed Twenty-one demands of 1915, which awakened such a storm of world protest. It settles once and for all the debate as to the genuineness of the notorious Tanaka memorial, since it shows the Tokyo government openly avowing a foreign policy quite as fully designed to swallow China as was the disputed memorial. If there is any value in such a statement it must lie in placing before the eyes of the world this brusque, unequivocal declaration of Japanese intentions. The world at least knows now exactly what it has to deal with in the far east. It has to deal with a Japan which intends to make all eastern Asia a closed economic and political preserve.

Because the Japanese statement specifically picks out certain American policies for condemnation and as a cause for threats, it will undoubtedly be made the basis for a new drive for preparedness in this country with a view to a coming war with Japan. American aviation interests have, within the past three or four years, become deeply engaged in developing Chinese aviation, both commercial and military. While British shipments of airplanes to China have totally ceased within the last six months, American shipments are gaining, and the salesmanship of noted flyers such as Major James Doolittle and Captain Frank Hawks has been expected to secure in China the largest export market for American aviation materials. Important shipments of American airplanes and engines are also being made to Japan, but it is not difficult to understand why the Japanese should have singled out the astonishingly rapid development of Chinese aviation—practically all of it under the instruction of American reserve officers—for specific warning. The incident presents a perfect illustration of the manner in which a nation's commercial interests may involve it in international difficulties.

The other warning which Japan has served on the United States is slightly more veiled, and much more likely to make trouble. It is admitted that the threat against "contracting a loan to provide funds for political uses" refers primarily to the fifty million dollar wheat and cotton loan which the United States extended to China last year. That loan was, in actuality, a failure. Conditions inside the Chinese government became such, with the resignation from the ministry of finance of T. V. Soong, the loan's negotiator, that only a small part of its principle was used. Whatever the fate of that particular venture, however, Japan has served notice that she does not intend to permit future loans to be made China—except, it may be supposed, through the old consortium in which she holds veto powers—even when such loans have no more direct political purpose than to supply food and clothing for China's flood and famine victims. A considerable portion of American opinion that might agree with the Japanese demands regarding aviation, will be much less ready to knuckle under to the Japanese claim to control the financial policy of the Chinese government.

It must be noted, also, that the Japanese statement constitutes a direct warning to the League of Nations. To a degree that the world has probably not appreciated, the league has been acting on the basis of certain recommendations in the Lytton report to provide the Nanking government with technical advice and services. A large number of league experts have been at work in the government offices at Nanking, trying to establish models of efficient administrative practice. Such league leaders as Sir Arthur Salter and Jean Monnet have been wrestling with the problem of China's internal and external debt. And the technical adviser of the league, Dr. Louis Rajchman, is now en route to Geneva to present recommendations at this month's session of the council as to ways in which the league can best aid in China's rehabilitation. Tokyo holds that all this league effort—"joint operations undertaken by foreign powers, even in the name of technical and financial assistance"—must stop.

What policy should the United States follow in the light of this declaration of Japan's intention to make all eastern Asia her own exclusive preserve? The Tokyo statement is, of course, final notice that Japan has scrapped her signature to the Kellogg pact and the nine-power treaty. It is also an open avowal of her intention to reduce the open door policy in China to a scrap of paper. Powerful forces in this country will consider this development such an affront to the prestige and interests of the United States as to make preparations to resist the application of the Japanese doctrine imperative. If there has been public agitation before this in favor of preparing for an inevitable war with Japan, it can be taken for granted that this agitation will now increase fivefold. We believe, however, that any decision to meet Japanese truculence with truculence would be a tragic mistake; that the surest way of attaining the ends which America desires in the far east—the rehabilitation of China, the development of a healthy American trade, and peace throughout the Pacific basin—is by allowing the Tokyo militarists to plunge ahead toward their own destruction.

For if there is anything certain about the far eastern situation it is that Japan simply cannot carry out the program which her foreign office has thus announced without ruining herself. Already, the adventure in Manchuria has involved her in such increases of governmental costs that the murmurs of dissatisfaction, both on the part of commercial interests and of the

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taxpayers, have brought open protest in the diet. But the cost of setting up her control over Manchuria—where she was already deeply entrenched—will be small when compared with the cost of maintaining control over vast, sprawling and densely populated China. Yet this program inevitably involves a virtual policing of Asia, at least from French Indo-China to Vladivostok, and from the sea to the Himalayas. If the United States found its venture in policing a handful of Caribbean islands and republics unduly expensive and lacking in returns, what is the prospect for this little island empire, already on the edge of financial collapse, which wants to try the experiment of swallowing half a continent?

Nothing but ruin lies ahead for the military party—or any other party—that involves Japan in any such grandiose imperialistic adventure as has been avowed by the Tokyo foreign office. Because that is true, the league, and the United States, and the other nations can well afford to give no official notice to this Japanese declaration, but to sit back and watch matters work out to their inevitable conclusion. To do so may, for the moment, involve strains upon the patience and pride of America and of the other nations. It undoubtedly will do so. But a generation hence the very youth of Japan which is today most blinded by the promises of the militarists will be most vocal with regard to the folly of the military policy, and most ready to join in those measures of free, equitable and international action for the welfare of the far east which the militarists today oppose. It is worth swallowing almost any injury for a generation in order to have Japan herself find out, in the end, how sadly misled she has been.

VERSE

Flowering Poem

I FOUND a poem along the way,
Each stanza silvered by the moon.
The rhythm had a magic sway.
The rhymes were finished all too soon.

This perfect unit cast a spell
Which shattered all my spirit's gloom.
The Poet wrote divinely well
Who made a dogwood tree in bloom.

LUCIA TRENT.

Companionship

I AM blind with color,
Lashed with rain,
I am filled with wonder
Sharp as pain.

I am fed with beauty,
Bound and free;
I am clothed with gladness—
April walks with me!

JOHN RICHARD MORELAND.

Let Us Leave It to the Ladies

EDITOR THE CHRISTIAN CENTURY:

SIR: A fateful decision is about to be carried out even though its far-reaching effect upon a great American business somewhat appalls me. It will doubtless reduce the modest two million dollar salary that annually finds its way into the hands of the president of this concern. If the quarrel of the Indian with his squaw affected the world trade in blankets, according to Carlyle, then I tremble to think of the loss which this broadcasting world will sustain by the withdrawal of the benefits of Grand Opera through my action. Gone may be at least one of the pretty girls whose graceful lines and gaily-tinted lips smile down upon us from the highways and byways, and whose words vouchsafe such intimate guidance for discriminating taste. Frankly, Mr. Editor, even parental influence may suffer, because that touching appeal, "Ask Dad, he knows," may be undermined. Actually, human health may be endangered, and the medical world may protest lest the coughs, which now cannot travel even in a carload, may find some less expensive mode of visiting us. By this time the truth has dawned upon you—I am about to give up smoking!

Now, sir, I beg you to make no hasty inferences. Apart from the little inconveniences attendant upon the habit such as having to share the ash and the smoke with a few aborginals who do not like the habit, my scruples are far from being conventional. Neither religion nor morals has to do with my *apologia*. After due reflection I have come to the conclusion that smoking is too effeminate. My motive is to restore those differences which have always constituted the chief charm of womanhood. The ability to smoke is acquired, as you know. We do not come into the world equipped with it, and with great cost I obtained this freedom to inhale and to smoke consecutively without inward pain. But now, Mr. Editor, disillusionment is everywhere. Flaming youth is the smoking flax that must not be quenched, and frail femininity, falsely so called, has demonstrated an ability to endure with ease that which meant a convulsive cataclysm for the stronger vessel.

I cannot honestly invoke the authority of Aristotle that woman is inferior. The author of Ecclesiastes does not help with his categorical claim that one worthy woman among a thousand is too high an estimate. Even anonymity may not hide me if I sought to enforce the apostolic succession of Peter to make all wives address their husbands as "Lords"—except in the case of the ladies who pay cash for such titles. Therefore, be it enacted that I, Q. Q., do solemnly renounce the weed and leave it to the woman. My Lady Nicotine shall be wholly feminine as far as I am concerned, and I invite you, sir, to leave the ladies to puff and to puff and to blow the smoke down, while we seek some other mark for the masculine.

QUINTUS QUIZ.

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The End of Church Expansion

By Arthur E. Holt

WHEN ROGER WILLIAMS and Thomas Jefferson threw upon the American churches the burden of supporting themselves apart from any participation in state taxes, they laid the basis of the greatest achievement in American Protestantism. They also laid the basis for a fragmentation of our culture and for an atomistic type of thinking which is our greatest handicap as we enter a new era.

Because of the struggle for maintenance on a voluntary basis the morale of Protestantism for the last one hundred years has been built around church extension and church maintenance at home and abroad. Although the conversion of the world to Christianity still remains an unfinished task, there is evidence enough at hand to justify the conviction that church extension, either Protestant or Roman Catholic, cannot possibly occupy the place in western religion which it has held in the last century. We are now able to see a number of abuses which inhered in this church policy.

Under the pressure for extension the churches sinned the sin of a misplaced emphasis. Evangelism became the handmaid of extension and was corrupted. Men with ballyhoo methods, who boasted of numbers, came to a prominence in the church not justified by their usefulness or character. Extension required great budgets, and religion became a rich man's game rather than a common man's fellowship. Ethical values shriveled and the values which money could provide grew in importance. Under the pressure of extension social justice was relegated to the background in the interest of increasing the opportunity to collect funds for missionary purposes. Agitators were denounced because they disturbed the money changers in the temple.

A Spent Enthusiasm

The present organization of Protestantism reflects the enthusiasm of the last century, and the present church boards—home mission, church erection, education, Sunday school extension and boards of church maintenance like state conferences and synods and their kind—cannot possibly furnish adequate causes to arouse the morale of our religious constituency. They do not tap the sources of religious interest at the present time and they quicken no passionate response from the people.

We are facing social changes as profound as those which faced the Roman Catholic church at the end of the feudal period. The energy of Protestantism now flows out through great agencies which were organized to meet the problems of disestablishment. These agencies occupy in American church life a place proportionate to the gigantic struggle which the church so successfully carried on, but all out of proportion to the place they occupy in the church life of other lands. The reason for this does not lie in any weakness in the leadership or the organization of the present agencies of the churches. To have taken the voluntary offerings of people and with them planted churches from one end of the United States to the other is an accomplishment about which we can all be proud. Herein lies the key to our present embarrassment. A church interested in church extension cannot possibly maintain its morale in a day when the extension of churches has ceased to be a social necessity. Not even the reorganization of Protestantism through comity and federation arouses any deep fervor of interest in our laymen.

I know all the attempts of the great boards of the church, the home mission boards, the church building societies, the education societies, to reconstruct their work, but the fact remains that they represent the effort of the church to meet a need which is no longer of major significance. That there is important work for them still to do, one must admit, but from now on their work is secondary and not primary. Of course, it is possible at this point to declare one's disbelief in all churches and boards, but this seems to be the apex of futility. A certain theologian not long ago won considerable publicity by exclaiming, "How much we could enjoy God if it were not for the churches," but we would not for long enjoy God without the churches.

End of an Epoch

The second reason for our predicament lies in a profound change which the church shares with all the rest of society. For three hundred years society has been following the lead of certain ideas which called for autonomy and specialization of its various functions. Reacting from the feudal period when the emphasis was on an organic conception of society even at the expense of freedom of its separate functions, all of the various vocations have sought and attained their own freedom.

Separation of church and state has been but one of the numerous divorces which have reflected the temper of this epoch. But the epoch has come to an end. We are now moving again in the direction of an organic conception of society. Autonomy is giving way to socialization. Socialization means that each function must find its justification in some kind of an organic social body either existing or to be brought into existence. Even nationalism is but one of many devices by which men are saying that the whole is more important than any of its parts. This modern mood is forcing every social function to define itself with reference to the rest of society. No longer can any vocation, even from the standpoint of self-interest, ignore the rest of society.

What is true of all vocations is especially true of religion. Even though the church might ignore the rest of society, society will not let the church alone. Russia has decided that the church is a social nuisance. Germany has decided that it is such an important adjunct that its support of the state must be assured beyond all question. The supreme court of the United States has

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decided that obedience to the state is more important than loyalty to God. The problems which are becoming so critical with reference to church and state have also become critical in the relationship of church to family, education and business. In other words, the problem of a lateral relationship between the church and the other functions of society has become as acute as the problem of the separation and autonomy of function in a past era. The solution of this problem will demand its appropriate specialization, even as the problem of church extension and church maintenance demanded its specialists in the last century.

Church Is Not Ready

The churches cannot escape this movement in the direction of an organic society, but they approach the crisis poorly equipped to meet it. If the United States should pass tomorrow into such a crisis as Germany or Russia is now experiencing, there is not an agency in my church or in any Protestant church with which I am acquainted prepared to give us leadership. There is none among us who knows the way across that boundary line which separates state and church. Just at present the problem of Protestant participation in community funds is becoming acute; yet the Protestant churches of more than one city are muddling through with decisions which altogether lack a knowledge of precedent or theory.

It is not necessary to multiply instances—the scourge of war threatens all foreign missionary adventures; race prejudice in our own neighborhoods screeches defiance while we take up collections on Sunday morning for work among the depressed races. The predatory behavior of the great vocations defies all our preachments about the city of God. What society thinks about the church and what the church thinks about society have become matters of supreme importance.

The Protestant churches face a twofold necessity. They face the necessity of recognizing the inadequacy of the causes which now organize their energy and the need of discovering new causes to take their place. They face also the necessity of recognizing that they have moved into a world operating under a new social philosophy. The epoch from which they are emerging emphasized the separation of church and state; the epoch into which they are going will emphasize the relatedness of church and state. The shattered atomistic culture of the nineteenth century is gone forever. The soul of man and social forces, both secular and religious, have revolted against it.

An Unrelated Church

The needs of the hour will not be adequately met by a program of church unity. Let us grant that we have too many churches of the kind of churches which we have. To reduce the number by half would not solve the problem. We would still have an unrelated church in a fragmentary society. If we would save the church it must be a related institution geared in organically with the actual forces that are remaking the world. The problem of the church's lateral relationships must supersede the enterprise of church extension.

Such a shift in emphasis will call for structural changes in the body ecclesiastic. It will call for a reconstituting of the evangelistic message freed from the old obligations to serve church extension. Evangelism must be once more what it originally was—a proclamation of good news—of release to the captives—the giving of sight to those who are blind. It must be freed of all obligation to swing the reaper's scythe or cast the fisherman's net in the interest of church expansion. Reenergized in this way, it will become the most important phase of church life.

If the lateral relationships of the church to society are to be developed, then the churches must take as seriously their departments of social relations as they now take the work of home and foreign missions. Such departments would be lifted from the subordinate places they now occupy to the rank of major societies. They would be equipped with boards of directors drawn from the constituency which adequately represents the social interests of the denomination. They would have the resources and equipment which are at the disposal of other societies. Church extension societies have assumed a vested interest in church benevolence not justified by their importance.

Mean Well, but Feebly

One need not be a vigorous contender for any particular kind of institutional agency designed to espouse the new cause. It is possible to think of a number of agencies which could voice the new emphasis. It might be that an educational society less infatuated with techniques and more committed to social issues might lead the church. But whatever the agency it will not be a subordinate function of some church establishment society. These societies mean well with social issues but they mean well feebly.

Specialists in the realm of state and church, race relations, industry and agriculture must be as well equipped with funds and advisory boards, and given as broad a right of way as has in the past been given to the expansive impulses of the churches. Such a function of the new Christian spirit, operating on a wide scale, and intensively, will reunite our shattered culture into something like a spiritual whole—bring to bear upon politics, vocational life and the life of the family those principles of love and faith and loyalty which are nourished by religion.

Through this functioning of the church our leadership would be confronting us with those issues which are now at the front in Germany where the state and secular society have invaded the domain of the church. These issues are less overt in America at the moment but there is every reason to expect them to emerge as sharply among us as anywhere else in the world.

Intolerance

I TRIED to save my brother's soul,
Believing I knew truth alone;
But, in my blind intolerance,
I lost my own.

NORMAN ELLIOTT LAMBLY.

Was God in Jesus?

By Henry Nelson Wieman

GOD was in Jesus; but what do we find in Jesus which makes him the revelation of God? What is the identifying mark of superhuman deity that can be pointed out in the human Jesus? There must be something in Jesus which can be identified as very God, if we are justified in turning to Jesus for knowledge of God and for the compelling reality of God. If this turning to Jesus is anything more than a habit born of tradition we should be able to indicate what it was in this Galilean peasant that is the mark of divinity.

If we look at the main purpose of his life, the burden of all his teaching and the objective of all his doing, it is not difficult to discern. It may be difficult to put into simple words without being misunderstood, for simple words, contrary to popular opinion, are very ambiguous. But the reality is plainly there and can be felt and lived, and the power of it can take hold of a man, even when he cannot put it into clarified language.

Organic Unity of the Good

But we must try to put it into words if we are going to say anything about it at all. Here, then, is an attempt to state it. Jesus lived in such a way that all which was most precious to him involved the highest fulfilment of other men, so that he could say in all truthfulness: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. When you touched him, you touched me. When you hurt him, you hurt me. When you helped him, you helped me." Whatever interpretation may be given to the parable in which these words appear and to the words themselves, it would seem that this fact about the life of Jesus is plain, namely, for him all the riches and all the fulfilment of life were to be found in this organic unity wherein the good of each is the good of all and the good of all the good of each. Also the evil of each is the evil of all and the evil of all the evil of each. This connection between Jesus and others is like the connection between the organs of the body. If you hurt the hand or the foot, the function of the eye is impaired because the function of the eye is to guide the hand and the foot, and when the latter are crippled it cannot do that. So likewise with other members of the body. This is what is meant by organic unity. Jesus symbolized this when he said, "I am the vine, ye are branches."

People can and do live together in such a way that they are to one another as heart and lungs, eye and foot and hand. We get our ideas, our affections, our power to talk, our ideals and everything that makes us distinctively human, not by imitating others. The eye, the hand and the foot do not imitate one another. But we get all these powers and riches by functioning with one another in such a way as to develop them in one another. We do not do this because we plan or intend to do it. We do it because we are so connected with one another that we cannot help it. We do it because of an organic connection between us which we did not invent or create or intend and against which we often fight and rebel.

Jesus seems to have lived out this organic unity with other men as no one else has done. Not only did he have it with other men, but with much else in the world round about. He was sensitive and responsive to the natural world as well as to the social. He spent the night alone on the mountain; he rejoiced in the lilies of the field; he felt compassion for the fallen sparrow; he walked by the sea and in the harvest field.

Jesus was keenly aware that a great part of every man, and the dominant purpose of many, are in open rebellion against this brotherhood, this functional interdependence and community. He saw that men, just because they are functionally connected in this way by a reality which is more than their own ideals or intentions, can tear and maim one another in body, mind and spirit, and that all manner of self-centered passions lead them to do so. But this basic tissue of functional interdependence and unity will not let them go. It most emphatically is not a mere ideal, although men may cherish the ideal of promoting it. It is an actual operating reality in our midst.*

Human Unity Focused in Jesus

The deity in Jesus lay in the fact that this organic unity of all men came to a focus in him. It was crystalized in him. The purest quintessence of it is found in him. He lived it as, perhaps, no other man ever did. However, if it should be found that some other man, or many men, lived it as fully as he, that would certainly be cause for rejoicing. But no matter how fully Jesus or any other may live it, this unity is never itself a man. It is not even the man Jesus. It is something which unites men, not by making them alike, but by making them functional members one of another. "That they all may be one," said Jesus, "as thou, Father, art in me, and I in thee, that they also may be one in us."

In Jesus God is revealed in a way that can never be duplicated, partly by reason of the peculiar historic development of the Hebrew people of which he was the flower, partly by reason of the historic consequences of his life, partly because of the peculiar events of his life, the social conditions that prevailed and the aptitudes of his own individuality.

This organic unity which joins Jesus with others was not only a contemporaneous event. It reached backward from him into the past, for he gathered up the

*For those who stumble on words it should be explained that the following terms all mean the same: progressive integration, integrative interaction, concretion, power that makes us one, growth of organic unity. I do not say, nor have I ever said that God was integration, but only progressive integration which includes increasing differentiation with integration.

hope and fulfilment of other generations into himself. It also reaches down to the present and will reach on into the future because, wherever the life of Jesus is clearly discerned, men feel the insistent and inescapable demand of this organic unity upon them and the functional membership of each in the brotherhood of all. Thus the organic unity of Jesus with men spans the centuries.

The manner of his death reveals God. The world is so evil, and men fight so viciously against these bonds that forever constrain them toward loving brotherhood, that he who lives under the dominance of these bonds, as Jesus did, will be destroyed by men. It is a terrible thing to have one's dearest hopes and most intimate and precious values tied up with all the lives of others when these others give no recognition to these values but stamp upon them and rend them and ridicule them or pass by in cold indifference. He whom God hath possessed far beyond his associates, will have a ghastly end because he will function with men and for men in ways that will expose him to destruction when they turn against him. He who incarnates God must live a tragic life and die a tragic death.

It cannot be otherwise if God be that organic unity which operates in our midst to make us functional members one of another in a world dominated by selfish greed and "rugged individualism." Anyone who has ventured to enter into functional unity with others in respect to the most precious value of his life beyond what the established modes of his group uphold, will know of what we speak. He who goes on and on far beyond the accepted forms of association will be mangled and broken in spirit until a shuddering takes hold on us who think of it. There is no protection for such a one. God cannot protect him, for this is God's own way. He will be broken; but also he will know depths of joy none other can attain because of the dearness and richness of love that will be his and the depth of beauty he is able to experience.

The Identifying Mark of God

Is this a vague, obscure idea of God, remote from the practical, everyday affairs of life? Does it not rather reduce the complicated, abstract theologies built up around Jesus to something very definite, very simple, very practical? It asserts simply that the identifying mark of God is organic unity, found functioning preeminently in Jesus, which operates in the world to make us brothers, that is, functional members one of another. Or it can be put into one word—love. *God is love.* This is one of the rare instances in the Bible where it is stated what God is.

That this organic unity is the identifying mark of the supremely worthful can be demonstrated by cold reason. It can be found in Jesus by observation and reason.

But if we can find God in Jesus by observation and reason, what is the part of faith?

This idea of faith is in great need of clarification. If I am on board ship in time of storm and believe the ship will come safe to harbor, that is not necessarily faith. If I believe it on evidence or without evidence, it is not faith if I continue to worry. But if, when I accept the proposition as true, I *cease to worry*—that is faith. It is faith even if my belief is based on observation and reason. I may believe that a man is honest. But that is not necessarily faith. But it is faith if I can leave a thousand dollars in his keeping and go off *and not worry about it.* Mere absence of evidence is not what makes a belief into a faith. It may have all the evidence in the world and still be faith. What makes it a faith is that the way of living and the functioning of the personality are deeply changed because one accepts it as true. Faith in Jesus is not merely to believe something about him. Faith occurs only when the belief generates a transformed life of zeal, courage and other qualities which distinguish the genuinely Christian personality. If this transformation occurs, we have faith. Furthermore a faith sprung from a belief based solidly on observation and reason is more invincible than one not so supported, and is not so likely to be disastrously mistaken.

God Revealed in Jesus

Then can we say God is *revealed* in Jesus? What is revelation? Revelation occurs when some pervasive and insistent reality which encompasses us beats upon the doors of consciousness until at last it breaks through and we are aware. It occurred to Paul on the road to Damscus. It has occurred to many a man who was loved dearly throughout his childhood by his parents, but without any cognizance on his part of the depth and tenderness of that love until after many years he becomes a parent himself, and something happens which burns and beats upon his consciousness until at last he is aware. He is aware of the love of his parents, the love that stood at the door and knocked all this long time. That experience was a revelation.

I think revelation was the only possible way in which man ever could come to know God; and every higher level of knowledge of God must come by way of revelation. In Jesus something happened and a revelation occurred. But every revelation grows out of observation and reason even though one may not know the significance of his observations until the revelation has occurred, and even then may not connect his prior experiences with the revelation. Furthermore, every revelation must be tested by observation and reason. Some of the observations may have been made prior to the revelation so that one can recall them and study them as part of the test.

Let us describe a revelation.

The old fashioned car would not start even after long labor of cranking beneath the blazing sun. So I pushed it around with my father at the wheel, that it might start down the incline of the hill. As the car moved around my father looked at me, not a word, just a look, as though he would say, I am sorry it happened like this, all this work and heat. But it is all right between you and me, isn't it, son?

The car started down the steep road. The gasoline rushed into the motor with the throttle wide open. A little farther my father started to turn, saw he was going too fast, turned back. But that quick turn sent the

car hurtling over. I never saw my father's face living and conscious after that. I rushed down to the wreck . . .

But that last look burned itself into my consciousness. In the light of it I remembered many other things which had happened between my father and me, little things he had said and done. So I became aware of a love which his deep reserve had never allowed to come to the surface. It was a revelation.

God gave a wistful look, a loving, anxious look. The look was Jesus. Then the tragedy happened. That tragedy burned itself into our hearts and minds until we became aware. That was the revelation.

Still it holds that the only way to test the truth of any belief that may come by way of revelation or in any other way, is by observation and reason and experiment.*

But all the observation and reason in the world will never give us knowledge of God or of anything else unless we have the required materials of experience to work with. If one lives on a treeless plain he can observe and reason all his life and will never know what a tree is unless some one tells him or unless he comes across some materials of experience from which he can infer the existence of trees. So it is with God. One can never know God by observation and reason unless one turns to the right quarters and has access to the propositions and other data of experience upon which observation and reason can work to get knowledge of God. Here is where faith and revelation enter in.

Faith is loyalty and loving devotion to most precious reality, whatever its nature may be. He who has faith will be guided by whatever tested beliefs he has about this precious reality, but will not merely accept these beliefs as true. He will orient his whole personality toward this which has greatest value, seeking, groping, experimenting, receptive, open, sensitive to all the streaming currents of experience that will give him any data on which observation and reason can work to get more knowledge of this precious reality.

Revelation and Faith

It is impossible to know anything in the character of great value without the appreciative attitude of faith. He who has profound appreciation for any precious reality will come to know more about it than one who does not have that appreciation, if he uses observation and reason, because he has this sensitive and receptive attitude. Thus we can know God, the supremely worthful, only by faith. But that does not mean that there is some other way of knowing in addition to observation and reason. It only means that in order to know anything in character of great value one must add to observation and reason the further attitude of appreciation, which is faith. We require faith in order to be so oriented and appreciative that the required propositions will come to us, the relevant data will reach our sensitivities, and our interest will be sufficient to make the required observations and experiments.

But we must have revelation also because we cannot have faith unless we have some sense of the highly worthful. Something must happen to us to awaken our capacity for appreciation and make us aware of those progressive gradations of value which lead on to the supremely worthful. Such a happening is revelation. Thus revelation and faith are both necessary to know God. But they constitute no exception to the basic principle that all knowledge requires observation and reason. Faith and revelation are necessary to make us aware of the propositions to be tested and the data of observation with which to test them. But after we get the data and the propositions by way of faith and revelation, it is observation and reason and experiment which must make the tests.

The Identifying Mark of God

Since observation and reason must get the required data for knowing God by way of faith and revelation, we have in God the superhuman. God is superhuman, first of all, because he carries values which are too great for us to imagine or appreciate until we have been made aware of them by revelation. This growth of organic unity which is God is superhuman, in the second place, because it makes man. Man does not make it. It is superhuman, furthermore, because it sustains and fosters and enriches the best in man far more than man ever sustains and fosters and enriches it. Man has all he can do, all the labor, all the intelligence, all the power he can give, to provide the conditions which are required for the best growth of this organic unity in the world. Finally this growth of organic unity is superhuman because man must give himself to it. Man must be mastered, shaped, transformed by this progressive integration. He loses all that is most precious in life when he tries to master, shape and transform this divine reality to his own ends.

This growth of organic unity does not necessarily mean progress. A tree can grow even though man and storm may break it down faster than it grows. Or evil may increase more rapidly than organic unity. Whether the world is getting better or not, is a very difficult question which does not need to enter into the idea of God. We only say that the identifying mark of God in the world, found in Jesus and in many friendships, fellowships and loves, found in mystic experience and in tragic peace, found in beauty and art when these give us deep rapport with nature and with one another, found in conscience, conversion and moral growth of personality, found in revelation, this identifying mark of God is the superhuman growth of organic unity. By this mark we know that God was in Jesus reconciling the world unto himself.

*See pages 63 to 67 in "The Wrestle of Religion with Truth," by the present writer.

Quatrain

TO arms! they cry. But they shall fail,
Though arms clash loud and long.
To love! The prophet's dreams avail
Against that blinded throng!

THOMAS CURTIS CLARK.

Will America Go Fascist?

By Hugh Stevenson Tigner

EVERYONE who had any understanding of the American scene knew perfectly well at the time that our post-war "red menace" was a ridiculous though vicious piece of fiction. But every student of affairs knows that the menace of fascism is not trumped up. The possibilities that the United States will go fascist are not entirely remote. A good many would term them probabilities, while others speak even less tentatively: we are, they would say, drifting steadily and swiftly in the fascist direction.

It is not the purpose of this article to predict. The prognosticatory form of statement will be used to some extent, but simply because this is a convenient way of throwing light on the subject. If I appear to think that we are likely to succumb to fascism, I am not at all interested in setting myself up as a forecaster. My desire is to bring into the clear light of recognition a few of the potent factors and forces involved. If I seem to think that these are stacked in favor of fascism, I hope I am wrong and I will be the first to rejoice over my error.

I.

As to whether or not the United States is headed for fascism, each one will answer that question according to his opinion of the degree of decadence which exists in the American social system and according to his analysis of the effect of modern world factors upon the destiny of a capitalist nation. If our social system should find itself too hard pressed, if—either from internal forces or from external ones or from both working in concert—it should find itself unable to achieve a minimum requirement of prosperity within the next few years, I have slight doubt that fascism will bestow its "blessings" upon us.

Any appreciable degree of leftward turning in the United States within the discernible future does not seem to me probable. To be sure, there have been, are and will be demands for such a turning; but as soon as these demands become urgent enough to threaten action they are likely to be overbalanced by demands for a rightward turning—the which will result in a fascist regime. This is affirmed with some confidence, because there seems to be no group in our country which is in a position to force a turn to the left. In fact, it is practically impossible to discover any sufficient number of citizens worthy to be called a "group" who can be said to desire a turn to the left.

From the autumn of 1932 until the summer of 1933 the leftist forces had splendid opportunities. There was a common feeling (perhaps it was half a fear) that the philosophy and formulæ which had dominated our social system since the civil war had utterly collapsed. There was as much vague talk about "reconstruction" as about "recovery." The barons of finance and business were bewildered, trembling and in disrepute. We had elected a new President whose ear was close to the ground. Yet the leftists did not seize this opportunity. There simply were no leftists, that is to say, none with an organization, analysis, ideology and program which would have given them permanent political significance.

It may be objected (with irrelevance, however) that the new President turned the country leftward with his "recovery" legislation. This point has substance only on the paper on which the industrial act and the NRA orders are printed. Regardless of the conceptions back of that legislation, and regardless of the "revolutionary" ideas contained in it, the concrete results of it are yet to be determined. The fourteenth amendment worked out in a wholly unexpected way; and the NRA will work out only as social forces determine.

From what can be seen at the present time it looks as if the NRA might become either a dead letter or else be perverted into taking a direction opposite from Mr. Roosevelt's apparent intentions. But more of that later. My immediate point is that I can see no convincing evidence of a group powerful enough to push a victorious move toward the left. If there is to be much veering from the traditional American direction within the near future, the forces making for the right promise to win.

II.

Not only has no politically significant group with leftward leanings failed to put in an appearance in the midst of most propitious circumstances, but the rightist forces have shown themselves easy lords of the situation in the not distant past. Consider the history of the 1920's. A ruthless repression and intolerant hysteria dominated that decade. Everything in the way of freedom—except the freedom to make money—which the founding fathers sought to establish in America was eclipsed by a cloud—and the populace took it lying down. Organizations for the promotion of 100-percentism, societies of patrioteers, chambers of commerce, manufacturers' associations, committees of vigilants, defense leagues, state legislative inquisitions, police forces, courts, the federal departments of labor and justice strove to see to it that nothing was said or done which might hamper the cultural, spiritual and economic preponderance of our plutocrats. Labor was terrorized; teachers and speakers who insisted on turning "a stream of fresh and free thought upon our stock notions and habits" were dismissed and blacklisted; socialist headquarters were raided, "reds" rounded up and aliens deported; peace societies suffered condemnation, and social workers were under suspicion; civil liberties were trampled under foot; every form of enlightenment was looked upon as a subversive influence. If the status quo had really been threatened in those years by radicalism or by even a mild liberal reformism, the United States would have been the first nation in the post-war world to go fascist. The only reason why

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the institutional forms of democracy were permitted to stand was that no doughty opposition entrenched itself in them.

Another fact, no less ominous, is that many local areas in our land have been fascist for years. If one wanted to make a simple case study of fascism at work in a local geographic, political or economic unit, he could find no better examples than many an American town, city, county or district dominated by steel, coal, aluminum, textiles, motor vehicles, shoes, and so on. This fact has long been recognized under another name —"industrial feudalism." In these regions, labor, the schools, the churches, the newspapers, the local government, the courts, the police force, while usually maintaining their traditional set-ups and independent appearance, have been in reality geared to the mill machinery and run as adjuncts of the dominant industry—for the profit of the owners, of course.

In some places this is true to an extent shocking even to those who are familiar with the general facts. For instance, in Fayette county, Pennsylvania, there is a mining town where only the members of the miner's immediate family, the physician and the undertaker have a right (!) to enter a miner's home. Whenever heresy or rebellion of any sort has lifted its head in these places, it has been stamped out with the utmost ruthlessness. This can occur in an agricultural region, if the typical features of industrial capitalism prevail—absentee ownership, large-scale production, horizontal combination, et cetera. Witness the developments in the fruit- and vegetable-growing region of southern California, as reported in The Christian Century for February 28, 1934.

III.

It is only a minute percentage of the American people who have ever looked upon this situation with a critical eye. The truth is, as Mr. James Truslow Adams wistfully pointed out in his "Epic of America," that the values and ideals of American democracy were born and conceived as being realized in a society of small agriculturalists, and that these values and ideals never developed any spiritual meaning for and were never applied to the rising industrial order. The "American dream" stayed under the old apple tree; it never entered the factory. Capitalism in this country followed its own ruthless logic, and the American people as a whole have taken its exfoliations for granted and blanketed them with approval. "Democracy" has come to mean freedom to make a fortune as the opportunity presented itself; and "Americanism" means the keeping open of that road which leads from aggressive newsboy to bludgeoning corporation magnate.

Anything which threatens to rock the boat of personal success and private enterprise is horrid. A dictator's order is preferable to a little democratic turbulence. Any effort, for example, upon the part of labor to gain advantages through coercive and upsetting methods (which are the only effective methods open to labor) seems to frighten most citizens into pious indignation. These loyalties and points of view are grist for fascism's mill. Is it not a little romantic, therefore, to expect any genuine social reconstruction with a leftward leaning?

There are many who will grant the full weight of these facts in the past, but who will minimize their weight today. A few years of depression, they think, have made a radical difference. It has made a difference undoubtedly, but has it really brought into existence a new ideology? Has it actually undermined the influence of the barons? Well, by passive resistance the latter have been able to stave off every piece of legislation which promised to cramp their style, save two: the National Industrial Recovery act and the Securities act. The food and drug bill has been amended into innocuousness; the Fletcher-Rayburn bill, purporting to regulate the stock exchanges, will never pass until it is fitted out with the proper loopholes; the Wagner bill, which was originally intended to put concrete and teeth into section 7 (a) of the NRA, has undergone an emasculating operation; the Securities act is admittedly destined for changes.

As for the Industrial act and the NRA, capitalism seems to be doing all the disciplining. The NRA has brought the industrial and financial aristocracy together, has given them a new solidarity, a sense of "mission" and better opportunities for fulfilling that mission. The road to monopoly has been opened; unjustifiable price rises have taken place; the code authorities, under General Johnson's leadership and to the joy of Mr. Gerard Swope, have got more and more power into their hands. The President's recent settlement with the automobile industry, by nullifying the National Labor board's previous ruling that the employer must bargain with those who represented a *majority* of his employes, has taken away government support from labor's bargaining power.

Recent business gains have restored the confidence and esprit de corps of big business, and it feels once more securely seated in the national saddle. Our Taylors, Sloans, Atterburys, Rands and Swopes are beginning to issue manifestoes again, and to resound warnings about carrying government regulation too far. Mr. James H. Rand thinks the times safe enough to revive the revolution menace, and Representative Hamilton Fish, jr., is getting back into the swing of his faithful eruptions.

IV.

Thus far, our magnates have succeeded in holding their own through a policy of watchful waiting and passive resistance. If anything should happen to arouse them into active resistance, it seems quite likely that they will "crack down" on the country in thoroughgoing fascist fashion. There are several possibilities that something will happen to cause them to "crack down."

One of these is that Mr. Roosevelt's administration will make an aggressive effort at socialization. The inherent logic of the NRA sugests this, but I regard it as a philosopher's "possibility." Mr. Roosevelt, I feel, would make such an effort if he thought it could succeed, if he thought he could get enough support to put it over. I can see little evidence of such support.

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The indications are that he is going to give us a consummately graceful administration.

Another possibility is that there will be mutiny from the ranks of the heavy yokebearers, the disinherited and the dispossessed. This is the manner in which fascism came in Italy and Germany; but it does not seem so probable an occurrence in the United States now as it did a year or two ago. The farmers have been temporarily pacified and encouraged by the AAA; a good deal has been done to stave off mortgage foreclosures; the guarantee of bank deposits quieted an area of unrest; the CCC, PWA and CWA have kept destitution safely below the rebellion point, and although the CWA is shortly to be ended, its function as a relief agency is to be carried on under another name and through different machinery; popular disgust with bankers, big industrialists, corporation magnates, financial manipulators, politicians and big business and high finance practices, for some reason or other, has definitely ebbed. There remains the possibility that labor will take an aggressive turn. Perhaps it would be well to rate that as a possibility in its own special class.

Labor is growing more and more restless and has about reached the point of ceasing to expect anything from the NRA. Probably by the time these words are printed it will have decided to strike out for itself. American labor has the least social intelligence, the pettiest objectives and the flimsiest backbone of any proletarian group in the world. Indeed, it is hardly proper to call its rank and file proletarian; for the majority of American laborers are, psychologically at any rate, members of the middle class.

Nobody expects labor to achieve very much when it does not strike out for itself. But that is not exactly the point. The important point is the reaction which will be made to labor's protests. The popular reaction, I think, will be one of thunderous disapproval. The big industrialists are decidedly in no mood to countenance any "nonsense" from labor. General W. W. Atterbury of the Pennsylvania railroad has already suggested that labor unions ought to be "incorporated," and General Johnson has been endeavoring to find a device in the NRA for practically outlawing strikes and lockouts. If this should come to pass, we can count ourselves well on the road to fascism.

Yet another possibility that the United States will turn fascist lies in the chance that big business will "crack down" on the country for no other reason than that its position will thereby be made more secure and profitable. The recent efforts to scare up a communist bogey conceal nothing other than this motive. A trumped-up "red" menace is simply an excuse for repression.

There is still another chance: international factors might evoke fascism in America. Capitalism cannot survive in this country (or any other) if it cannot achieve a certain degree of prosperity. American capitalism cannot recover that degree of prosperity without recapturing a sizeable portion of its foreign market. Can it succeed in doing this without beating down labor costs, without resort to dictatorship, without coordinating the nation into a unitary system directed toward imperialistic efforts? A cursory survey of what is taking place in the world about us will show that this question is not academic.

The Moral Lecture

By Chigerou Yamamoto

I.

THE CHILDREN are gathered in the school yard, shaking with the cold.

From time to time the sun slips behind a cloud; then it glides out and the earth glitters again.

" . . . and the three gallant soldiers, carrying the bomb, rushed into the enemy's barbed wire entanglements. . . ."

The keen wind cuts into human flesh. The children in their scanty rags are stiff with the cold. They gaze longingly at the school door. But the director, one hand in his trousers pocket, a newspaper in the other hand, talks on interminably about the "three heroes with their bomb."

It is Thursday, the day for the lecture on morals. The teachers dread this day. There are only five of them, and their turn to lecture comes often.

It is not easy to find interesting material. They are driven to inventing stories that do not hang together well. They read the papers from beginning to end, in the hope of discovering some "moral" item that will please the director.

Ever since the Manchurian "conflict" has been on, the newspapers have carried accounts of how "praiseworthy children" have sent the Japanese expeditionary forces money which they have earned by their own labor. The teachers have been in the habit of taking these stories as the theme of their lectures.

Naturally, the children in this school envy the "praiseworthy children" and can think of nothing but some expedient to earn money which they can send to the soldiers.

"If I can do that," each one thinks, "the teachers will hold me up as an example to the others."

II.

In the teachers' room, Nakanichi had the floor; he was demonstrating that Russia is really a capitalistic country, that she is swinging toward nationalism, that Stalin is nothing but another tsar who is ruling the country as he pleases.

"The parents of these children," he says suddenly, "are unendurable. The boy Tsoutomou came and told me that he wanted to send the soldiers in Manchuria 28 sen that he had earned himself, but that his mother, instead of praising him, boxed his ears."

Only the children of the priest, the postmaster and the members of the regional council have their Sundays for play and study. The other children help their mothers carry sacks of charcoal to the little city six kilometers away. They are paid 4 sen for each sack.

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Most of the women make two trips a day; they carry three sacks each time.

The poorly fed tiny children are left alone in their dark hovels, crying unheard in their trembling voices: "Mamma, I'm hungry!" When they are a little bigger, they stagger off to town with a load like the ones the women carry.

It was at this labor that Tsoutomou had earned 28 sen. Then he had said to his mother: "Mamma, I want to give this money to the soldiers, so that the teachers will praise me."

His mother had lost her temper. "You fool, we shall die of hunger, if we give our money away like that! Let the rich people do the giving; we can't."

A young teacher named Yamoto had said, in the course of a lecture: "In Russia they are building a great many new machines, and they make the work of the peasants easier. They work only five days—that is their week—then they rest a day. Their workday is seven hours long, and they are well paid. You may have heard that agricultural Russia is very primitive, but that is not true. . . . In Russia everybody works; there are no idlers."

After this lecture the director sent for the young teacher: "I must warn you not to talk like that any more. Where did you read those stories? We teachers, who are forming the coming generation in the great Japanese empire, have no right to say complimentary things about Russia."

The young teacher looked at the director without a word.

But the teachers who regaled the children with "moral" addresses were in high favor with the director. When the story of the three soldiers and the bomb appeared in the paper, they were delighted.

"Who is to make the talk tomorrow?" inquired a young man with his hair plastered down with pomade.

A young woman who was correcting papers smiled and pointed with her pen holder at the placard, "speaker," which stood on her table.

"Here is a fine subject for your talk: Three heroic soldiers run with a bomb to the enemy's barbed wire entanglement to make a breach in them," the elegant young professor read aloud.

"The incarnation of the Japanese national spirit!" exclaimed the director, transported with admiration.

III.

On Thursday the young woman reread the newspaper account to refresh her memory so that she could tell the story to the children. The bell rang, the pupils took their places in the court, shaking with the cold.

The teachers, seated about the stove inside, were reluctant to step out into the chilly air. One of them made as if he had not heard the bell, and asked: "Did it ring?" Then he rose reluctantly and followed his colleagues.

The director, who was the last to leave the room, said to the young woman teacher: "Miss Kano, I think I should like to speak in your place this morning, if you have no objection. You will take my place the next time. Would that be satisfactory?"

The young woman was broken-hearted. She had been robbed of the finest subject she had ever had.

IV.

". . . and through the breach that the brave soldiers had made, our men rushed in and put the enemy to rout," the director went on.

The children were shivering and their teeth were chattering.

"But, sir," suddenly spoke up little Rokou, a child in pathetic rags, "when soldiers are killed in war like that, don't your father and mother grieve over them?"

Every pair of eyes turned toward the child who had spoken. But the director did not hesitate an instant. Gazing steadily at the objector, he retorted:

"No. Quite the contrary. They are proud of their children, who have died a heroic death in defense of their country!"

"But, sir, who takes care of the father and mother when they have no son left and are old?" the pupil persisted.

"Hold your tongue, you fool!" thundered the director.

But young Yamoto, who had stepped over to the side of his pupil Rokou as if to reprimand him, seized the child's hand and pressed it warmly.

In Chartres Cathedral

IN blessed Notre Dame of Chartres
Where jeweled windows shine
I think: "If man conceived this place
He is himself divine."

The altar there ablaze with light,
These kneeling forms and mine,
Must mean that man belongs to God
And is himself divine.

But when the cross is lifted up
I need no other sign—
If man could ever love like this
He is himself divine.

EMILY TAYLOR PERKINS

Friendliness

HAPPY is the family
That makes much of friendship,
And sends down long roots
Into the soil of human hearts.
When any go abroad
They shall be missed,
And on their return
They shall receive a welcome.
And whatever else they lack,
They shall always enjoy
The devotion of true friends.
The life of such a family
Is like a grove of pleasant trees,
Which fill the landscape with peace.

L. FOSTER WOOD.

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MAY SURVEY OF BOOKS

A Brilliant Improvisation

ON OUR WAY. *By Franklin D. Roosevelt. John Day Company, $2.50.*

HAVING broken and made precedents in so many more important matters, it is not unnatural that President Roosevelt should do a new thing in becoming the historiographer of his own administration. In this volume are collected his most important executive orders, messages to congress, addresses delivered over the radio and otherwise, and summaries of the principal pieces of legislation of his first year in the presidency, all set in a connective tissue of commentary depicting the conditions which his policies were designed to meet and his own mental processes in arriving at his decisions. If this is not exactly an objective and definitive history of the first year of the era of the second Roosevelt—as of course it is not—it will certainly be a priceless source from which the future historian will derive materials. Furthermore, it is a source from which the present reader may derive his most authentic impression of the substance and purpose of the new deal as the dealer himself conceives it.

It has been said that the President reveals the processes by which he came to his decisions. It would be more accurate to say some of his decisions. No particulars are given as to the steps by which the monetary policy of a managed currency developed in his own mind, or the arguments by which his advisers brought him to it; or of the oblivion which overtook the idea of governmental economy, which was so prominent during the campaign; or of the transformation of an agricultural program, so simple that it contained almost no definite item except a repudiation of the preceding administration's "federal meddling" through its policy of purchasing surpluses, into the rather extensive operations of the AAA. It would be interesting to have further confidences on these and other points, but it is by no means incumbent upon the President to reveal his inmost thoughts to the country. He has already been much more frank than most.

He is, for example, frank in declaring that he has been feeling his way experimentally in uncharted fields and that he may from time to time run into a blind alley from which he will have to back out and try another route. To be sure, in a sentence chosen by the publisher to display on the jacket he asserts that "all of the proposals and all of the legislation since the fourth day of March have not been just a collection of haphazard schemes, but rather the orderly component parts of a connected logical whole." Certainly his proposals have not been "haphazard," but this picture of his whole program as the orderly unfolding of a complete and integrated system worked out in advance is belied not only by the evidence but by his own repeated statements in other connections. "It is necessary to bear in mind that the program as a whole still is in process of expansion, that it is experimental in the sense that if one method does not succeed another method will be tried."

Confidence in the President should be strengthened, not undermined, by the realization that many of his policies have been resourceful and experimental extemporizations rather than links in a perfectly wrought chain. To establish a more favorable ratio between debts and property values by raising the general level of prices, and to make this rise in the price level the chief factor in the revival of business and the return of prosperity, was a clever idea of somewhat disputable merit. Mr. Roosevelt argues for it briefly in this book, and defends the impounding of gold as a step in the process. Gold was impounded and subsequently the dollar was devalued to what had formerly been fifty-nine cents worth of gold; and yet domestic prices did not correspondingly advance. The President has now let it be understood (since the publication of this book) that the gold and currency policy which was expected to raise prices is not going to do it and that something else will have to be tried. To call attention to this is not to discuss the policy, much less to criticize it, but merely to illustrate the fact that, in actual practice, he does not view his policies as all being "the orderly component parts of a logically connected whole." It is all the better that they are not. To lay down in advance of experience a perfectly symmetrical and predetermined system for economic and political reconstruction in a time like this would be like drawing with ruler and compasses a route across a region of irregular and unknown terrain.

Looking back over his first year, the President has to report not a completed task, not even any completed portion of the whole task, but a number of bold measures by which emergencies have been met and a number of interesting experiments (still under way) toward finding permanent solutions for persistent problems. We are, he says, "on our way." It is fair to ask, On our way to what? To that question the spirit of the man and his larger utterances give a decisive and reassuring answer. By what paths are we to proceed from where we are to that shining goal? That is what the President and his advisers and the members of congress and all the rest of us will have to find out as we go. The map of our progress will have to be made as we march.

W. E. GARRISON.

Lessons in Liberty

CHURCH AND STATE IN LATIN AMERICA: A HISTORY OF POLITICO-ECCLESIASTICAL RELATIONS. *By J. Lloyd Mecham. The University of North Carolina Press, $4.50.*

ANTI-CLERICALISM, as the author of this learned volume points out in his preface, is a widespread movement in all the Latin-American nations today. We in the United States are, of course, most familiar with the politico-religious controversy as it has been carried on in Mexico since the adoption of the Mexican constitution of 1917. But while giving the Mexican situation a more detailed consideration because of the greater interest of the American public in Mexico, the author has here presented a most satisfactory survey of the politico-ecclesiastical relationships in all of the Latin-American nations. He is careful to point out that his study is not propaganda, and that in its preparation he has received support from neither individuals, institutions nor organizations. Though he presents his findings objectively, he has not hesitated in expressing personal judgments and opinions, but any impartial reader will agree, I think, that the author has fulfilled his expressed hope in remaining as free from bias as is humanly possible.

Throughout the entire colonial period the Roman Catholic church was not only the dominant influence in the cultural life of Hispanic America, but it was also a large factor in political and governmental affairs. It was but natural, therefore, that this close relationship between church and state which had existed in colonial times should have been continued after independence. The wars for independence did not alienate the Latin American people from the Catholic church, indeed "rebellion against the church at that time was unthinkable." Clergymen were to be found on both sides of the struggle and the aid of religion was invoked by both sides. In other words,

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during the period of the revolutions there was no religious issue involved. When, therefore, the new nations organized their independent governments and drew up their first constitutions, the Roman Catholic church was everywhere declared the religion of the state.

There is a considerable degree of similarity in the history of the relationship of church and state in most of the Hispanic American republics. In practically all of them there have arisen two political parties, generally termed the liberal and the conservative, the latter standing for a close relationship between church and state and a large degree of clerical control, especially in education, while the former has stood in a number of instances for a complete separation of church and state and always for a large degree of toleration.

The author devotes his first chapter to a sun-clear presentation of the relation of church and state during the colonial era. During this period at no place in the world was the union of altar and throne more intimate than in the Spanish colonies. "Indeed it is difficult to conceive of a more absolute jurisdiction than that which the kings of Spain exercised over all the ecclesiastical affairs of the Indies." The second and third chapters are devoted to a most interesting presentation of the relation of the Catholic church to the wars for independence, and the difficulties confronted by the three reigning popes from 1810 to 1835 over the question of the recognition of the independence of the new nations. The remainder of the book, and by far the largest part, is devoted to separate accounts of the relationship of church and state in each of the Hispanic American republics.

The present legal status of religion in the several Latin American nations varies greatly. Several of the republics have already achieved what seems to be a satisfactory solution of the vexed question, but most of them have a long way to travel before religious liberty and the complete separation of church and state can become an accomplished fact.

W. W. SWEET.

Worship Through Drama

DRAMA IN THE CHURCH. *By Fred Eastman and Louis Wilson. Willett, Clark & Company, $1.50.*

CHARACTERIZING the scope of this interesting and practical volume, the authors say: "We have tried to create a practical manual that sums up in brief compass the most important things drama groups should know for the task of producing plays in churches . . . as a means of ministering to the souls of men through a great art."

Out of their abundant experience, they give suggestions for the choosing and directing of the religious play. They leave nothing to chance in their detailed instructions to the amateur business manager, the stage manager and the costume designer. Their chapter on lighting is a classic of ingenuity and commonsense, two qualities rare enough to make any producer treasure their specifications. Makeup, the authors admit, can be learned only by practice, but they furnish a laboratory manual of procedure. Properties, publicity and equipment are thoroughly discussed.

But the book is something more than a factual guide to mechanical perfection. The authors envisage the play as an integral part of what they term "the enveloping service of worship." They offer lists of plays to aid the new director in choosing the one which will have the most significance for a given audience and a given group of players. Their enthusiasm motivates the whole study in such manner that the religious drama tournament, discussed in the last chapter, seems an inevitable outgrowth of adequate understanding of and participation in the production of religous plays.

The most delightful reading in the volume—certainly as fine as anything which has been written in its field—is the introduction, "How to Kill Religious Drama." There, under the mask of humor, a deal of wisdom is compactly, even thrillingly, presented. The introduction bears rereading at the end of the book, for the men who here share their experience have evolved their means and methods from an acute preception of the human values which undergird religious drama.

MARGUERITTE HARMON BRO.

Oxford Group Theology

THE PERSON OF CHRIST. *By L. W. Grensted. Harper & Brothers, $3.00.*

CANON Grensted is the Oriel professor of the philosophy of the Christian religion in the University of Oxford, and canon theologian of Liverpool, and one of the leaders of the Oxford group movement in England. In this book he shows himself a philosopher, a theologian and a Buchmanite.

He recalls Tyrrell's parable which depicts the liberal Protestant in his search for the historical Jesus as peering down into the darkness of a deep well until there, reflected at the bottom, he sees the dim face of a liberal Protestant. The point of the parable can be applied to this book. The author peers down into the mysterious depths of philosophy and theology connected with his subject and sees the dim face of a Buchmanite there.

He tells us that this volume in the Library of Constructive Theology was to have been written by another whose untimely death left the task to him. He declares that it "has been written in haste and under very great pressure of personal demands which could not be turned aside." This may account for the fact that certain sections seem suitable for Oxford group talks, edifying and devotional if not altogether necessary to the development of the theme.

The whole discussion is based upon personal experience, not only that of any individual but that of the universal and continuing fellowship of the church. All of this in turn is based upon fact—the fact of the historic Jesus and the Jesus of present renewing power. This makes Christianity unique among world religions. Jesus is "a Founder who has set on foot a religion capable of endless development, and who is at once the source of its primitive form and the inspiration of each new advance."

Canon Grensted is altogether orthodox. He accepts the Trinity of three persons, to be known in absolute surrender, honesty and love. This is possible only through Jesus who is the center of the experience through which God is revealed. The formula of two natures in Jesus is true to practical experience, even though it cannot be reasonably explained or philosophically justified. These orthodox doctrines are full of antinomies which seem to him to have been harmonized in Christian experience through the ages and so are to be accepted in faith.

If everybody would "surrender to Christ" and have "fellowship" with him in "absolute honesty, absolute purity, absolute unselfishness and absolute love," the church of the future would have the "guidance" of God and, "accepting the challenge of Jesus," would go out "upon the way of creative adventure" into the consummation of all things in Christ. "The claim of Christ is absolute. There can be no compromise. . . . Therefore it is that loyalty became worship and remains worship still. And into the fellowship of that worship shall all men come at last."

This book is a scholarly attempt to prove the validity of contemporary Christian experience in line with the ancient creeds. It endeavors to show that the witness of present-day Christians

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of the Oxford type is consistent with the best findings of philosophy and psychology and metaphysics and reason and logic until they reach the point where experience transcends them. Mackintosh will remain a better authority on the person of Christ, but he generously calls this study "a brave, original book, full of the most pure and infectious faith," and he says "it stands by itself in recent literature, as an analysis and interpretation of the typical experience of redeemed men through which we may read the meaning and mystery of Christ."

The person of Christ will remain as great a mystery after reading this book as it was before, but those who read it may find much helpful suggestion in it as to the meaning of Christ and thus may learn how to enter into vital fellowship with devout believers of all time.

D. A. HAYES.

The Last Days of Sandino

CON SANDINO EN NICARAGUA. *Por Ramón de Belausteguigoitia. Espasa-Calpe, Madrid, 5 pesetas.*

IT IS a melancholy coincidence that this first full-volume life of the invincible Nicaraguan patriot should have come off the press at almost the moment when his countrymen of the Guardia Nacional were waylaying and murdering him as he came away from a visit with President Sacasa, in Managua. He lived long enough to see the hated American marines withdrawn from his country, but he was not allowed to live long enough to redeem his promise to return to private life and labor for Nicaraguan harmony when Nicaragua was freed from the foreign yoke.

The author is a Spaniard who has lived for several years in Mexico. As Carleton Beals was the first journalist to visit the Sandino camp in the mountains of the north, so Belausteguigoitia was the last foreign writer to interview the dauntless little general and supreme chief of the army for the defense of the national sovereignty of Nicaragua before that extraordinary volunteer organization was disbanded. The Spaniard flew down from Mexico City to Managua, and reached San Rafael del Norte after a succession of experiences very much like those which Beals had gone through years before. In the ranks of the patriot "army" there had been very little change in the meantime. Sandino never expected to do more than keep the Americans occupied till they should grow weary of the game and abandon it, and with every man, woman and child in northern Nicaragua secretly aiding and abetting him, he might, had he chosen, have played Quintus Fabius Maximus for years longer.

His biographer is no sweetish eulogist, and he does not deem it necessary to paint the Yankees as incarnate fiends, as the Latin-American admirers of Sandino invariably do. Caesar Augustus Sandino, for all his noble name and his sublime devotion to an ideal, was a half-educated half-blood whom it is easy to criticize. Carleton Beals says he was entirely without vices, and we are often told that he neither drank nor smoked, yet a photograph in this book, in which he stands beside his Spanish visitor, shows the little fellow with an object between his fingers which looks suspiciously like a cigarette. He was an illegitimate child, and one of the grotesque touches which make the story of this group of ragged paladins so appealing is the confession of his lieutenant, Ferreti, that before he had ever seen Sandino's natural daughter, Ferreti had conceived the ambition of marrying her, sight unseen, for the sole purpose of strengthening the bonds which bound him to his idolized leader. When he saw her at last, and discovered that she was anything but handsome, his ardor was not diminished in the least, and it is to be inferred that he has by this time led her to the altar.

But Belausteguigoitia, viewing Sandino and Nicaragua as a well-informed and judicious liberal and as a Spaniard, is convinced that the little half-breed's heroic stand against the foreigner and against his own over-complaisant countrymen was justified and will prove salutary, and that Sandino as a type of the Spanish-American who resents North American condescension and interference deserved approval and encouragement. His book is a loose, leisurely, not unsympathetic but detached piece of work, written with an engaging unpretentiousness, but full of information and full of wisdom. It is a richly deserved tribute to the uncouth Nicaraguan Indian who died for an ideal.

ROY TEMPLE HOUSE.

Finding a Way of Life

I FOLLOW THE ROAD. *By Anne Byrd Payson. Abingdon Press, $1.00.*

A MODERN society woman reads, almost accidentally, "The Christ of the Indian Road" and a new vision is presented to her. Not that that book is the direct means of a conversion, but it serves to centralize thought. Recognizing that moment, when all things related to Christ are thrust on her, as a turning point she consciously seeks means of strengthening and continuing the vision. A student of Descartes she believes that the mind can be controlled. Since no writer, no minister, and no church has a technique of control of the mind, she develops her own. She feels that actual suppression of thought is dangerous, but a thought pattern deliberately formed leads to prayer and ultimately associates the individual with Christ. She who spent such an intimate moment with Christ soon has a technique for everyday realization of him. For her to live is Christ. The book deals with this woman's discovery of a personal way of mental life and the experiences she has in presenting herself, as one with Christ, to other people. She calls herself an "amateur" Christian and as such presents her plan as a possible experiment for others. Those who are interested in conversion and the maintaining of it will find this book highly interesting.

RAYMOND KRESENSKY.

The Race is Run by One and One

THE BETTER PART. *By Lyman P. Powell. The Bobbs-Merrill Company, $1.50.*

WITHOUT meaning it to be such specifically, Dr. Powell has prepared a splendid Monday morning tonic for the tired minister who sometimes feels he is becoming professionally less and less indispensable to the service of men. Occasionally some member of the cloth feels himself pushed to the sidelines by the lengthening parade of scientists, psychiatrists, statesmen, social workers and other world physicians. Such a one need only open this volume to be healed of his self-despisings. Dr. Powell not only pushes him back into the parade of ameliorating activity, but places him in the van with a standard bearing, "The Only Way."

Dr. Powell declares quite bluntly that the world is in a hole and the only thing that can keep it out of the hole permanently is personal renewal through personal religion. Before we can have a new world we must have a new heart. Before we can have a new society, we must have a new individual. Before we can do anything, we must be something. Although the author himself is an Episcopalian rector, the development of this thesis is permeated with the personal optimism of Eddyism and the religious individualism of the Oxford group.

In reality the title is the book. The biblical Martha troubled herself with many things. Mary, on the other hand, chose per-

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sonal spiritual growth through contemplation of the teachings of Jesus. Jesus called this "the better part."

Dr. Powell accuses modern churches and individuals of having played the part of Martha too long. They have puttered too much with things and worked too little with men. Modern preachers spin on their administrative swivel chairs, neglecting the pulpit. The swivel chair goes round and round, but never forward. Men today seek religious experience in doctrinal assertions as though the proper place to look for God were at the end of a syllogism. Instead God must be found in personal experience with the good life. Society has worked at mass movements and social laws instead of bearing down on the individual heart.

The author insists it is the work of the minister and the church to correct the misplaced emphasis. The pastor must do his part by dealing directly with individuals. "One must be spendthrift with his time if he is to get acquainted with people." The church can do its part by attending to its primary work of "upbuilding personal religion" instead of providing "meeting-places for the socially inclined."

The book is disjointed but delightfully realistic. One chapter is devoted to case studies from the author's own efforts at bringing personal religious experience to members of his parish in the great human laboratory of the Bronx. The entire volume surges with evangelical warmth without being doctrinally dogmatic. But its best recommendation is that it is a stimulant to jaded clerical spirits.

ALEXANDER E. SHARP.

Black Pope of Patriotism?

SOLDIERS, WHAT NEXT! *By Katherine Mayo. Houghton Mifflin Company, $3.50.*

IS THE commander of the American Legion the Black Pope of the American government, as the general of the Jesuit order is sometimes said to be of the Roman Catholic church? Miss Mayo does not say so. She would, I think, deny it; for her purpose is to distribute the responsibility for the disgrace of the "veteran racket" rather than to lay it upon the shoulders of any one person or any one group.

But first and most of all, she exposes the facts which constitute the disgrace. Before beginning that, she paints a picture of the mood of exalted idealism in which the soldiers of the A.E.F. returned from their service overseas. It is a gracious tribute. While none will be disposed to criticize the spirit of it, many will read it with mental reservation or reject it with open scorn as a romanticized if not wholly imaginative representation of a transfiguration in the trenches that does not accord with their own observation and experience. But that is not the main issue. In any case, the chief deduction which she makes from it is that our soldiers did not return from the war with the idea that, sick or well, the rest of the country should be expected to support them all the rest of their lives. Something has happened to induce in them the temper which expresses itself in the constantly growing demand for bonus certificates, for the immediate cash payment of bonus certificates, and for pensions and other emoluments for injuries neither directly nor indirectly connected with the war.

The great service which Miss Mayo renders in this book is her presentation of the data in regard to the treatment of veterans and the expenditures for that treatment by America, France, Germany, Italy and England. Briefly summarized, the United States had about one-fourth as many men in combat service as Great Britain; in 1932 it had fifty per cent more names on its pension roll and spent nearly twice as much on ex-service men's benefits—and yet did not give as adequate relief to the real war casualties and their dependents. France, with six times as many men in combat, gave better treatment to its vastly more numerous sufferers from war disabilities with two-thirds of the expenditure. The quality and adequacy of the relief and care given by Great Britain, for example, to her bona fide war-disabled veterans is more important than the fact that she spends less money in doing it. The difference is that her people and her government took a human and a sane attitude toward the veterans, the veterans did not organize to loot the public treasury, and the structure of the government did not expose it to effective pressure from selfish interests. Furthermore, Great Britain adopted at the outset the principle of doing everything in the world for veterans who had incurred disabilities in the war and nothing whatever for those who had not—and stuck to it.

Miss Mayo makes no general criticism of the American Legion, which contains, as she realizes, a vast body of sound and unselfish patriotism. Nor does she become very emotional in her treatment of the lobby. Of that, she says: "So long as the Legion lobby continues to exist, it is well for every American citizen to remember that that lobby is a good lobby; that it does its work faithfully, taking its orders from its employers, the little group that originates the Legion's official policies; and that what it once undertakes, it may through shrewd strategy defer, but it never gives up."

This book ought to produce a greater sensation than "Mother India." It is much more important to America. It is no scandal sheet. It is not an attack upon anybody or any group. But it points out a danger which one must be blind (or blindly self-interested) not to see. Any closely organized and highly emotionalized large minority group backing a special interest is a peril to democracy. The appetite of such a group grows by what it feeds on. Opposition to such a group is not a fight between the angels and the spirits of the pit; nothing so simple as that. It requires going back of the immediate issues about which the contest rages and restoring to health the spirit of the nation. There is need of a rebirth of genuine patriotism in the hearts of ordinary citizens as well as professional patriots.

W. E. GARRISON.

A Catholic Christian

THE HIDING GOD. *By Robert Norwood. Charles Scribner's Sons, $2.00.*

THE SAME graciousness, catholicity, candor, sincerity and earnestness which pervade his other books and won for the late Robert Norwood a wide following among men of all religious persuasions is no less evident in this posthumous volume of sermons. The majority of these messages were delivered in 1925, the year he became rector of St. Bartholmew's.

Dr. Norwood was convinced that every man is a potential god. He possesses the essence of divinity. It is the Eternal Christ, which received its finest and fullest expression in the historic Jesus. It is "the hiding God" in man, which must be discovered and nurtured if the individual and the race are to know that "abundant life" the secret of which Jesus lived and died to disclose. To stimulate awareness of this hidden divine essence and to encourage its cultivation, Dr. Norwood devoted all his energies, believing, as he did, that "increasing Christhood" is at once the world's greatest need and only hope.

"In things essential, unity; in things doubtful, liberty; in all things, charity"—summarizes most appositely this noble spirit. It was the acid test of all his attitudes. His soul revolted against false emphases. A poignant sensitivity to the danger of instruments and agencies, however worthy, beclouding and hindering the essential spirit is palpable throughout this volume. Love, charity and friendship were the keynotes of the author's message and ministry.

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Here are a few sample sentences from "The Hiding God." "The fall of man was his failure to live up to a great friendship." "The church always is where people are thinking as Jesus thought, are related to life as Jesus was related to life." "Prayer is the lifting up of any idea to the height of Godhead." "I cannot claim the King of love if I am bitter, if I am jealous, if there are rancorous thoughts that are embittering me or others. . . . The true Catholic churchman is the friendly man." "Blasphemy is to feel a thing and not express it." "I think no sermon is of value unless it makes people love one another more than before they heard it." Holiness is "a right relationship of a man with men." Hell "is hot only in order to melt frozen souls." "A saint is an artist in deeds."

WILLIAM E. HAMMOND.

Helping the Farmer

AGRICULTURAL CREDIT IN THE UNITED STATES. *By Earl S. Sparks. Thomas Y. Crowell Company, $3.50.*

WITH the inflationists in the saddle, with farmers being paid for wheat they do not raise and for cotton that is plowed under, with the government purchasing butter at the tune of 26,000,000 pounds in November and with other feverish efforts under motion to restore agricultural prosperity, one simply must ask questions. Can the government succeed in fixing prices? Does the farmer need more credit? Such questions, though incidental to the main purpose of this volume, are discussed with a fact basis and sound judgment.

Price fixing and the loaning of enormous sums of money for the buying and selling of commodities to secure stabilization, a business carried on by the farm board in grand style, is certain to end in disaster, says the author. Foreign countries have invariably met with failure in stabilizing prices. The experience of the farm board in our own country is sufficient evidence that this country is no exception to the rule. Reading this judgment, to the accompaniment of daily reports of the government's magnanimous grants and control measures in agriculture, one cannot but hope that the author is wrong. Will the present experiment end as have previous efforts?

As to the question of cheap money for the farmer, Professor Sparks speaks in emphatic answer. "Government subsidies and cheap credits do not furnish a solution for the American farm problem. . . . In fact many forms of cheap and unwise credits have complicated the agricultural problem of this country." Farm relief schemes and cheap money by legislation were practiced in early colonial times and have persisted to the present time. Especially have such schemes been the panacea offered in every major depression since the civil war. The effect of easy credit at low interest rates is reflected in the price of land. Usually that price is forced up under such conditions with the result that the farmer is paying a lower rate of interest upon a much larger indebtedness. Insolvency and disappointment only can follow this type of inflation.

The farmer, concludes the author, already has sufficient credit resources to meet his needs. The needed improvements in agriculture he enumerates as being "more scientific appraisals of farm income and the proper capitalization of farm values over a long time period, the elimination of the unsound parts of the rural credit machinery and the proper use of the essential parts, and a greater emphasis on the scientific use of credit and controlled agricultural production and on scientific farm management."

The book is, as the title indicates, a history of agricultural credit in the United States beginning with colonial times. Every form of credit is treated from the early forms of banking in which money was taken out without putting money in, to the federal agricultural credit enactments of recent years. Of timely interest are the chapters dealing with theories of money and banking in relation to agriculture, credit unions, the federal reserve system, intermediate credit banks, the farm board, the status of farm debts and the future needs of agriculture.

If we insist upon the present governmental policy of inflation and price fixing, it should not be in ignorance of the facts and judgments presented in this work.

MARK RICH.

Capitalism to the Rescue!

CAN BUSINESS BUILD A GREAT AGE? *By William KixMiller. The Macmillan Company, $2.50.*

CAPITALISM is set forth, in these pages, as a pure theory and system that offers the only opportunity for the return of prosperity. The socialistic attempts that have been made to relieve distress are strongly condemned as being temporary measures that only interfere with a return to stabilization.

International accord and cooperation would be founded upon an economic system rather than upon political groups. The proposed capitalistic program would have two ends, individualism and universality. The latter calls for three moves on our part: cancellation of war debts, abolition of tariffs, and complete disarmament. There is considerable controversy over all these moves and the arguments presented do not completely satisfy.

The author asks a question and, although he answers it affirmatively, the reasons do not seem conclusive. Business *has* had an opportunity to create a great age in the past, but personal aggrandizement and greed on the part of our business leaders led us to the place where we now find ourselves. Now that we are here, what evidence is there to convince us that, given its own way, business will lead in any different manner?

The discussion is not up to date. The measures so strongly condemned were those instigated by the last administration. One wonders what terms would be used in the condemnation of the moves of the present administration.

E. G. WESTBROOK.

If Summer Comes

THE NEW VACATION CHURCH SCHOOL. *By W. Dyer Blair. Harper & Brothers, $1.50.*

THE VACATION church school has had a rapid growth both in numbers and in favor as one of the church's important enterprises for children and younger youth. The leaders of the movement have engaged in a persistent struggle to make this venture educationally respectable and effective. The first major achievement was scored when the vacation church school was regarded not as a separate entity but as a part of the church's total educational program. The struggle to achieve and maintain educational effectiveness continues, with victory now on one side, now on the other. This new book is a distinct contribution to this effort.

The author accepts the newer positions in educational theory and shows how a vacation church school may be organized and conducted to embody them in concrete practice. For one who is familiar with the recent literature of religious education there will be much "old stuff" in this book, but even he will be grateful to see the specific applications to vacation church school practice. The author, by his position as director of vacation church schools of the Greater New York federation of churches, and by his concrete treatment and abundance of illustration,

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gives the reassuring impression of speaking with authority. He is to be commended for his concrete suggestions regarding materials to use and where to get them.

Those who have had some unhappy experiences with the newer "creative" method as applied to religious education (finding it often to be "creative" of little more than noise and disturbances) may hesitate to follow too literally the guidance here offered. It should be recognized, however, that the vacation church school may offer the ideal setting in which to carry out this type of work, and through the vacation church school as a training ground and experimental center the entire church program may be influenced.

PAUL H. VIETH.

The Epic of The Bounty

MUTINY ON THE BOUNTY. *By Charles Nordhoff and James Norman Hall. Little, Brown & Company, $2.50.*

MEN AGAINST THE SEA. *By Charles Nordhoff and James Norman Hall. Little, Brown & Company, $2.00.*

DOUBTLESS we are all familiar with those moments of pressure when a multitude of events and problems force themselves upon us with an insistence which will not be denied. And then we also know how, when the pressure relaxes, we wish it were possible to pack up and take a long trip to some far point where the hubbub will be stilled. It seldom happens that we have the desire and the means at the same moment. However, there are those who manage very well by getting timetables and prospectuses with which they map out delightful expeditions which they proceed to take in imagination, at no financial cost. These two books about the amazing record of His Majesty's Ship Bounty are not exactly given away, but they offer a thrilling voyage to distant parts and times at a cost which is certainly slight in comparison with the enjoyment received.

The tales differ from most adventure stories in that they are not only based on well authenticated fact, but are superbly written as well. In a foreword to "Mutiny on the Bounty," Ellery Sedgwick, editor of the Atlantic monthly, tells briefly how he directed the attention of the authors to the astonishing romance of the Bounty, helped them get at the records in the British museum and Admiralty office, and assisted them in arranging to go to Tahiti where they might soak in the local atmosphere and get the feel of the whole series of events. Doubtless he performed a personal favor to the authors, but he certainly did a good turn as well to all lovers of high adventure and good writing.

"Mutiny on the Bounty" is written as the personal narrative of Roger Byam, who shipped aboard the Bounty as midshipman at the age of 17 in the year 1789. From the day of his arrival on shipboard, when he witnesses a particularly brutal example of naval discipline, Byam discovers that life on shipboard may be a tragic series of harsh punishments inflicted by the captain, whose word is absolute law. A long and harrowing voyage from England ends in a delightful sojourn at Tahiti which serves only to accentuate the resentment of the men when they are once more at sea and subject to the severity of Captain Bligh, an exceptionally able sailor, but a despot at sea. Shortly after the return voyage has begun, a mutiny breaks out under the leadership of Fletcher Christian, who is master's mate. Resisting a strong movement in favor of shooting or hanging the captain, Christian decides to set Bligh adrift in the ship's launch, together with all who remain loyal to him. When 18 of the company have joined their captain in a 23-foot open boat, the little craft is within a few inches of going under, and no others are permitted to enter. Thus, by a series of fortuitous circumstances Byam is forced to remain with the mutineers.

The ship is finally brought back to Tahiti where Byam and the others who choose to do so are left on the island, while Christian and his fellows sail off to hide themselves from all possible capture. Byam and several others are married to native girls and settle down to an idyllic residence among the very friendly inhabitants. After a couple of years, however, a British vessel appears. Hastening aboard to report on the mutiny, Byam is instantly clapped in irons as a leader of the revolt, being soon joined by all the others who have remained at Tahiti. Subjected to unspeakably cruel treatment, the prisoners are brought back to England on a trip which includes shipwreck on the Great Barrier reef, and a hazardous journey in open boats to the island of Java. In England they are tried by naval court martial and sentenced to hanging, from which reprieve for three of the innocent men comes only at the very last moment.

The experiences of those who were set adrift with Captain Bligh in the Bounty's launch is told by Thomas Ledward, surgeon of the Bounty, in "Men Against the Sea." With pitifully meager rations on which to subsist, they continue for forty-one days, accomplishing a voyage of more than 3,600 miles, most of it on the open sea. Finally, in the last extremities of starvation they reach the Dutch outpost on Java, where they are given aid, purchase a ship, and continue toward England. Whereas Captain Bligh is seen in the former book as an unrelenting tyrant, he appears here as an incomparable mariner, an absolutely impartial judge, and the one man who almost single-handed brings his little company successfully through what is one of the most remarkable achievements in the history of sailing. It can truly be said of him that there were giants in those days.

Anyone who lives with these men through the heartbreaking incidents related in these two books will look forward to the account of what happened to Fletcher Christian and his followers who sailed away from Tahiti to take up their residence in hiding on Pitcairn island. It is reported that the authors will soon publish this concluding portion of the history of the Bounty. If any man wishes concrete evidence that history may indeed far outdo fiction these narratives should furnish all the proof he needs.

DWIGHT C. SMITH.

Sources of the Social Gospel

REBELS AND SAINTS. *By Ferdinand M. Isserman. The Bethany Press, $1.00.*

THE MODERN interpretation of religion popularly known as the social gospel owes its inception in large measure to the rediscovery of the prophets of Israel. That rediscovery was the product of the critical method, which reconstructed the literature and the history of the Old Testament and disclosed the relations of the prophets to their times, to the social conditions and the political circumstances in the midst of which they lived. The pioneers in this field were such men as William Robertson Smith, George Adam Smith and S. R. Driver. Any competent study of the new social solicitude which has pervaded the thinking of religious groups in our generation must go back to the moral leaders of Israel for its genesis and its primary inspiration.

This book is the work of a rabbi of St. Louis, and was first prepared for successive issues of a young people's journal in that city. It is less an attempt to portray the lives and ministries of the prophets than to employ them as the backgrounds and starting points for the discussion of present-day problems of the social life. There are sketchy outlines of the careers of six of the more important prophetic leaders, from Amos to the author of Jonah. Advantage is taken of the modern and scholarly

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interpretations of the history, save that there is no discrimination between the Hebrew and the later Jewish periods. There is a fine and appreciative chapter on Jesus from the standpoint of reform Judaism, a chapter which should help Christians to appreciate the Jewish attitude toward one who was the chief contribution of the Jewish people to the world.

There is a stimulating opening chapter on the task of the prophets, and a brief summary at the close of the book. Bishop William Scarlett contributes a short introduction. Whether the key words of the title are not too forceful as characterizations of the prophets as they are visualized in this treatment may be a question. But as messages on present political and social conditions the chapters are suggestive and urgent.

H. L. WILLETT.

Jewish Assimilation

JEWS ON APPROVAL. *By Maurice Samuel. Liveright, Inc., $2.50.*

"OUR distinction and glory, as well as our sorrow, will have lain in being something in particular, and in knowing what it is." In these words, borrowed from Santayana, the author defends the right of the Jews to be different. He opposes assimilation for the very good reason that assimilation is impossible. The proposal that Jew and gentile intermarry falls short of realization because Jewish men love Jewish maids, and will not ordinarily marry gentiles for the sake of accomplishing assimilation. The "assimilating Jew" must walk a lonely way. He must bear the hatred of his father's house and the jibes of his new associates. In many instances his children, unable to bear the taunts of their fellows, turn again to their paternal faith.

Mr. Samuel, himself a Jewish agnostic, finds orthodox Judaism preferable to reform. The former is at least distinctively Jewish. The leaders of reform Judaism are mercilessly hauled from their pedestals and exposed as sellers of their birthright, whose mess of pottage is the acclaim of sentimental gentiles.

The writer is doubtless wrong in his conclusion that Jewish inoffensiveness and conformity to gentile patterns constitute a sacrifice of moral stamina. But he has done a service in pointing out the fact that assimilation, if it is to be accomplished, must be wrought out in difficult human situations and at tremendous cost. Perhaps the next gift that this race must give to a world, already its debtor, is its very existence.

LOREN W. BURCH.

Facing the World's Needs

GOD, MAN AND SOCIETY: AN INTRODUCTION TO CHRISTIAN SOCIOLOGY. *By V. A. Demant. Morehouse Publishing Company, $2.00.*

VARIED apologists and expositors have expounded the social gospel and so this sometimes impassioned plea for a church and a Christianity that is socially active and influential is hardly necessary. The author, however, performs a useful service in his concise classification of material and arrangement of attractive arguments.

The present-day church must help strongly in the saving of present-day civilization. The social situation strongly bears upon the religious situation. One crucial question posed in this volume is this: Can modern man recover his belief that spiritual power is supreme in the whole real world? Secular civilization is admittedly imperiled. Has man enough vital religion, enough social passion to save it? The author rightly puts this matter directly up to the church and its leaders. May the church not reverently but idly chant and pray while the world burns.

Social problems affect man's outlook, his conditions of life, his needs and his desires. Society imposes many things upon the individual. The church must do its share in shaping and controlling these influences in the interest of the welfare of mankind.

The church too must help with the threefold moral problem: What is good? What ought I do? and How can I do it? It must throw light upon ethical dilemmas. It must also be concerned about industrial and commercial policies and relationships and face squarely the questions at issue between church and state. It must look into all domestic relationships and out into the widest international frontiers. The arguments given against war and for internationalism are rather heavy and obvious, but the world cannot ignore with impunity the Christian testimony and the Christian social gospel. But the church is still fainthearted, cautious and clumsy in apologetically issuing its pronouncements upon issues and forces that try the souls and oppress the hearts of man.

Mr. Demant has outlined a field; the average Christian must do the work and form an organization to promote it. Christian sociology is the Christian gospel in action, coming to grips with a complex, changing, needy world. Here are the rudiments of new blueprints for the reconstruction of the world. If Christianity can sponsor this rehabilitation, it may prove to be one of the greatest events in history.

While this volume largely arranges concisely and persuasively well known arguments and contentions, it serves to place an issue squarely before the Christian church. What will be done about it still remains to be seen.

RICHARD K. MORTON.

Books in Brief

BULFINCH'S MYTHOLOGY: THE AGE OF FABLE, THE AGE OF CHIVALRY, LEGENDS OF CHARLEMAGNE. *By Thomas Bulfinch. Modern Library, $1.00.*

A convenient edition of three old classics in one volume of the Modern Library Giants. In the same library, and at the same price, is a new one-volume edition of Carlyle's "French Revolution."

TOURISTS ACCOMMODATED. *By Dorothy Canfield Fisher. Harcourt, Brace & Company, 75 cents.*

The Vermont neighbors, who know how funny the summer tourists look to them and have some inkling of how funny they look to the summer tourists, helped Dorothy Canfield to write this play. In fact, she only wrote it; they worked it out and made a play out of their own experiences. It is an interesting experiment in community drama.

LET'S BUILD A NEW WORLD. *By Burris Jenkins. Harper & Brothers, $1.00.*

Such sermons will help to build a new world. They are in contact with the actualities of life and with the sources of power to make it better. Few preachers have had such a variety of experience as Jenkins, or have acquired such wealth of friendships with all sorts of people, or such varied culture. His dominating interest is not in making sermons but in helping people to live. The result is great sermons. Reading them will vitalize any preacher's preaching. The author does not call them sermons but "unconventional talks." They are unconventional, but that does not keep them from being sermons of the most vigorous and direct sort.

WINDWARD ROCK. *By Kenneth Leslie. The Macmillan Company, $1.50.*

There is something feminine about most of these poems by a

sensitive and discerning poet who can work magic with his phrases. The first and only long poem in the book is the most unusual—"The Shanachie Man," with the rhythm of a jolting train. It ends,

> But the Chieftain bends low, and the smile of him wipes
> The blood from their tartan, the hate from their pipes
> Till a coronach wails for the foe that is gone,
> And their fires burn gray in the gray of the dawn.

"It Cannot Be Easy," "Harlem Preacher," "Lir's Daughter" and "Beauty is Something You Can Weigh in Scales" are really fine lyrics. Are sonnets (two of these are sonnets) to be called lyrics? These of Kenneth Leslie's are!

RAINBOW BRIDGE. *By Florence Crannell Means. Friendship Press, $1.50.*

Although written for children, this book has all the persuasion of actual life among the orientals who come so eagerly into our midst. A sociological study three times its length could give no warmer understanding of the apprehension, earnestness, disappointment, courage and hard work which brings the oriental into the swirl of American life. The author's vivid though delicate touch is carried into the illustrations by Eleanor Frances Lattimore, who says as much through these black and white drawings as she did in her discerning essays on Manchuria for the Atlantic Monthly. It is significant when a religious press can offer missionary books for children which compare favorably with the best literary output of the secular publishers.

INDIAN TRIBES OF THE SOUTHWEST. *By Mrs. White Mountain Smith. Stanford University Press, $1.50.*

A personal, sympathetic guide to pueblos and reservations of the southwest, Mrs. Smith's little book is based on rarely intimate contacts with Indians. Her form forbids the beauty found in "Hopi Girl" or the detail of "Flaming Arrow's People," yet it leaves no doubt of the sympathy that she feels for dispossessed and vanishing tribes. Even the haughty Navajos (who also are rarely honorable men) were less forbidding to Mrs. Smith than they are to tourists from the east. Yet these tourists, provided with this *vade mecum,* will offend fewer Indians than they will by coming unprepared—and will gain values not to be found by staying on paved roads. The red man is, and is to be known; any book that encourages popular understanding is of more than casual worth.

A MODERN TRAGEDY. *By Phyllis Bentley. The Macmillan Company, $2.50.*

Miss Bentley shows in this story of the woolen trade of Yorkshire's West Riding that her importance as a novelist, proclaimed at the publication of "Inheritance," is no fugitive matter. Here is a sector of post-war England exposed to the eye of a social diagnostician of the first order. All the kinds of people who go to make up an industrial community are here, their lives interlaced in normal fashion. Utter tragedy befalls them all, the Henry Clay Crosland who typifies the finest traditions of the worsted trade as much as the go-getting upstart Tasker. Why? Because Tasker's crookedness involves everybody else, both good and evil? No, the startling fact is that Tasker's crookedness would never have come to light and tragedy would never have demolished the community if the market had swung right. As in Brunngraber's "Karl and the Twentieth Century," it is the impersonal, incalculable and uncontrollable force of world economic developments that smashes Miss Bentley's characters. The novelist's classic personalized strugggle between light and darkness, good and evil, has in this post-war world become meaningless. A world trade depression takes no account of such factors; life's outcome depends, without regard to personal character, on casting dice with the market. Had the market gone up, Tasker would have won, Crosland would have won, everybody would have won. Because the market went down, everybody lost. "Saint" and "sinner" mean nothing; "the market" means everything. One wonders at times whether even Miss Bentley sees how clearly her book says this.

THE ROBBER BARONS, THE GREAT AMERICAN CAPITALISTS, 1861-1901. *By Matthew Josephson. Harcourt, Brace & Company, $3.50.*

It was Samuel McChord Crothers who said that we have no real reverence for the rich in this country because "we know too well the short and the simple annals of the rich." The details of the rise of large-scale capitalism in America are intricate and devious enough, but the principles were very simple, and the process was so ruthlessly rapid that the story is short when measured in years. Mr. Josephson has given a vivacious and veracious account of the origin and growth—swelling would be a better word—of the fortunes of our better known financial buccaneers, beginning with the profiteers of the civil war and the builders and wreckers of railroads immediately thereafter and ending at the turn of the century. Such a study is an indispensable background for an evaluation of "sturdy individualism" as a formula for the economic and financial process.

NAPOLEON AND HIS MARSHALS. *By A. G. Macdonnell. The Macmillan Company, $2.50.*

There were originally eighteen of them, and eight more were added later. One was the son of a prince, one the son of a peasant farmer, and the others ranged along the social scale between. Some of them gave Napoleon as much trouble as his enemies. Controlling them was like handling the big cats in a circus. He had to keep them fierce enough to fight, yet faithful to him. His instruments were a touch of fear and rewards enough to stimulate that gratitude which is a lively sense of favors yet to come. After the fall of Napoleon, Ney was shot by sentence of the house of peers, including five of his fellow-marshals. Bernadotte became king of Sweden and Norway. Others had various fates—dramatic, fortunate, tragic or contemptible. It was a novel idea to write the story of the Napoleonic adventure from the standpoint of these men who stood nearest to him in the days of his greatness. The author has given us a well studied piece of history done from an odd angle, and at the same time a book of fascinating stories.

FROM DANTE TO JEANNE D'ARC: *Adventures in Medieval Life and Letters. By Katherine Brégy. Bruch Publishing Company, Milwaukee, $1.75.*

The mingled motives which color these admirable essays on certain persons and poems of the middle ages are suggested by the title of a single essay, "Where Romance Met Religion." The author has a true feeling for the romance of her period, and she seldom forgets for more than a moment to be on the lookout for items that have apologetic value for Roman Catholicism or that can be used to the disparagement of its critics or rivals. We learn that the "wild, turbulent and defiant era (of the 12th century) came near bringing the cataclysm of the Reformation some 300 years before its appointed time"; and that Protestantism before Bunyan was a "bare and unlovely faith." Even more original are the opinions that Albigensianism resembled Christian Science, that it was chiefly supported by women, and that it was overthrown by the "burning beacon of St. Dominic"—which phrase, in its context, seems not to refer to the flames of the inquisition and the sword of Simon de Montfort. But even propagandist and partisan judgments do not rob the book of value and charm.

TWENTY YEARS A-GROWING. *By Maurice O'Sullivan. The Viking Press, $2.00.*

The Irish genius at its best shines through this remarkable

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picture of life on the bleak and barren Blasket Islands, a little way off-shore at the far southwest corner of Ireland. Here is an Ireland where only Irish is spoken. The young author wrote in Irish the things that he had seen and heard. Such satisfying beauty of form and words could only come from a rare combination of author and translator. This thing is real—"an account of neolithic civilization from the inside," as E. M. Forster truly says of it in his introductory note, but more than that, a thing of unstudied grace in substance and diction, a harmony of profuse strains of unpremeditated art.

THE NEW PIONEERS. *By James Remington McCarthy. The Bobbs-Merrill Company, $2.50.*

We hear plenty about the new deal as it is conceived in the government buildings in Washington, but how about it out around the country? That was the question Mr. McCarthy, a newspaperman, set out to answer. Starting from Richmond, Virginia, in a bus, he swung clear around the national circle, using every conceivable method of transportation—including his feet—and listening to people talk. He listened to people of every sort—tenant croppers in the cotton belt; hard-scrabble farmers in the TVA region; oil drillers in Oklahoma; movie extras in Hollywood; miners in Colorado; factory workers in Illinois. Once in a while a familiar name intrudes; Josephine Roche in Colorado, Wallace Short in Iowa. But for the most part, it is just the anonymous, unconsidered talk of unconsidered, anonymous folks. It doesn't "prove" anything; it doesn't settle into any single pattern. But it does give the impression of an honest cross-section of the national reaction to the Roosevelt policies, and as such it is worth a good deal in trying to understand contemporary America. No single part of the book is more interesting than the account of the new subsistence homesteads at Arthurdale, West Virginia.

SLAVERY IN MISSISSIPPI. *By Charles S. Sydnor. Published for the American Historical Association by D. Appleton-Century Company, $3.50.*

How did slavery actually work as a social and economic system? We know well enough what has been said about it by humanitarian reformers and by financially interested defenders and by sentimental writers on the romance of the old South; but what exactly were the concrete facts in an area small enough to be thoroughly studied and large enough to be representative? Mr. Sydnor presents those facts with reference to the state of Mississippi as they have been uncovered by an exhaustive study of the available data found in plantation records, court records, newspapers and contemporary descriptions from the period just before the civil war. The conclusion is that, although slavery was a bad system, it was not one that evoked a continuous chorus of groans and anguish. "Except for the omnipresent danger of being sold, being a slave was not for the average Negro a dreadful lot." The chief disadvantages of slavery lay outside the realm of food, clothing, shelter and labor.

CORRESPONDENCE

Anent the Hon. Mr. Britten

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century of April 18 rendered a needed public service in deflating the poison gas bag of Congressman Britten. He is now so thoroughly discredited that perhaps no intelligent person is likely to be misled by his statements. A further example of his capacity for misrepresentation is his reference, in his letter of February 14 to Dr. Gulick, to the statements "by Mr. Libby, a Reverend Brown, Dr. Linley Gordon, and other officers representing various peace societies," at the hearing before the committee on military affairs in Washington in 1928. I am the "Reverend Brown" mentioned and can testify that his account is a gross caricature. In characterizing it as absolutely untrue, I desire, if I may, to adapt a remark of Gladstone in denying an opponent's statement in the British parliament, "to make my denial as emphatic as the rules of the house permit." What is our alleged democracy coming to when people elect such a demagogue to congress and keep him there term after term?

New York City. ARTHUR J. BROWN.

How Many Are Interested?

EDITOR THE CHRISTIAN CENTURY:

SIR: The National Conference of Jews and Christians is seeking to explore the need for a summer institute devoted to a study of the American phenomena of intergroup conflicts. The United States has had, with some degree of regularity, such movements as the Nativists in the 1830's; the Know Nothings in the 1850's; the original Ku Klux Klan in the late 1860's; the American Protective association, or A. P. A.'s in the 1890's; and the revised Ku Klux Klan in the 1920's. We should like to ascertain under what conditions these movements develop. What factors in such situations are controllable? How can we set going forces of immunization against such "tribal phobias"? How can we avert hostilities between cultural groups in our American life?

These problems are very real, especially in a time of social crisis like the present, when the social equilibrium has been disturbed by new ideas and changed conditions, and when unrest and a sense of insecurity have led to crisis. If they could be frankly studied with the aid of historians, anthropologists, social psychologists, sociologists, economists and philosophers, it might have some bearing on the duration of the thirty embryonic organizations which have recently sprung up in our midst.

May we through you inquire how many of your readers would be interested in such a summer institute, if it were held in July, for a single week, at an expense not exceeding $25, on a New England college campus which has good recreational facilities?

If enough people are interested, such an institute will be arranged.

289 Fourth Avenue EVERETT R. CLINCHY.
New York City

"Virtually Every One" Guilty

EDITOR THE CHRISTIAN CENTURY:

SIR: The American Legion has never asked congress for benefits for disabled war veterans whose disabilities are not due to war service. The economy act of March, 1933, did remove "disability allowances" paid disabled veterans whose disabilities were not service-connected. The American Legion never favored or asked for such pensions and has never sought their restoration. The "presumptive cases" are in a different category. The vast majority of these cases are men totally disabled by reason of insanity or tuberculosis acquired before 1925 but lacking legal proof of inception of these diseases in the service. The law simply puts burden of proof on the government to disprove contention that war service had been the main cause of these cases. The government has every opportunity to prove post-war origin of these diseases. In any case the vast majority of these pitiful cases would be public charges anyway and it merely shifts cost of their support from the overburdened local taxpayer to the abler federal taxpayer.

Except in a relatively few cases such as those of total blindness I fail to see how the law takes away from executive control the determination of those who are entitled to federal help, at least so far as world war veterans are concerned. An executive agency,

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the Veterans' administration, passes on each individual case and determines the degree of disability, if any, and this agency draws up the ratings scale which determines the monthly compensation to be paid. The executive branch of the government determines if a particular veteran shall receive nothing, thirty dollars or sixty dollars a month. There is no expectation whatever that the scandal of private pension bills passed by congress that characterized the period after the civil war will be revived.

Most of these statements can be verified from the news columns of the newspapers and most of the statements made here are admitted by the editors of metropolitan newspapers such as the New York Times and Herald-Tribune. These newspapers were as violently opposed to the passage of the bill over the veto as The Christian Century. I make no attempt to answer the clerical critics though a most scathing answer could be made to these 61 or so signers, for to a man virtually every one is a relatively highly-paid minister or administrative official, virtually everyone is a beneficiary of special privilege granted the clergy by the federal and state governments, practically all receive salaries from gifts or endowments from wealthy beneficiaries of special privileges from the federal and state governments, not to say beneficiaries of graft and corruption, beside which the worst that can be proved of waste and graft in the compensation of veterans is a trifle. I know of not one of these men in pulpit or press who has lifted his voice vigorously against the armament lobby racket, against the corruption in air-mail contracts or against any other notorious lobby that has been exposed of late years. There is every reason to believe that like Admiral Byrd, Archibald Roosevelt and other spokesmen of the National Economy league, these eminent clergymen consciously or unconsciously speak for a class, the wealthy people who wish to cut down the high federal income and inheritance taxes. They pay a large proportion of these taxes and cannot shift them, whereas they pay a relatively trifling share of real estate and other local taxes that bear most heavily on the farmer, industrial worker and middle class taxpayer.

I know many of these clergymen personally. I cannot find that a single one ever served in battle though some did some safe service in the A.E.F. Many of them were officers or directors and still are of the Federal council of churches and the Anti-saloon league. Whatever the merits of these bodies they both conducted and still conduct lobbies in Washington almost precisely similar in nature and methods to the lobbies of the American Legion, Veterans of Foreign Wars and other veterans' organizations. A religious journal of the type of The Christian Century noted for political and economic liberalism should know these facts and have fairness and courage to print them instead of endorsing the attack of these clergymen without criticism or change.

First Presbyterian Church, Bordentown, N. J. ROBERTS WILLIAMS.

Why Starve Our State Department?

EDITOR THE CHRISTIAN CENTURY:

SIR: How many realize that our state department has an astonishingly meager income of only $12,000,000, to be cut next year to $11,000,000, a tiny fraction of the army and navy appropriations which with the "treaty" navy provided by the Vinson bill will cost for the navy alone *annually* $500,000,000.

What could a peace department do were it allowed one-tenth of the stupendous sums allotted to army and navy? It might not be a separate department, but instead, a section on international understanding and friendship in the state department.

First of all, it could adequately pay our consuls, ministers and ambassadors all over the world who are half starving on a fifty-nine cent dollar salary, and forced to eke out their rent and grocery bills by their private savings. Such a section could see to it that decent American cinemas would replace the vile cinemas which have given the people in many countries a contempt for a land that they believe disregards decency and honors lynchers and fails to prevent or punish crime.

If the head of a Friendly Relations section had $100,000,000, that would be only one-tenth of what the Vinson bill will provide *in addition* to the regular naval appropriations of $285,000,000 and the $238,000,000 borrowed from the public works fund. It could change the sentiment of the world by providing interchange of scholarships and lecturers, prizes for posters, debates, translations into every language, radio messages and an education of the world in the only business principles that will work and bring justice in those lands, like our own, which are not dominated by fascism and still love liberty but have never attained justice between the privileged and increasing numbers of unprivileged.

The United States is today entering on a new neighborly relation with Latin America since Secretary Hull went to Montevideo. The movement began when Mr. Morrow, by his genial and just treatment of Mexico, altered the feeling of Mexicans to the colossus of the north which had once wrested half its territory from it and paid for it the price of a Statler hotel. Gen. Grant who, as a young lieutenant, fought in the war with Mexico, declared it "one of the most unjust wars ever fought by a stronger against a weaker people." Understanding, friendliness, such as our 18th of May Good Will day is promoting among the school children of the world, could be a thousand fold augmented by the peace department or new section of the state department if the American people cared as much for them as they now appear to care for contract bridge.

Boston, Mass. LUCIA AMES MEAD.

The Question Box

In teaching a Sunday school lesson which included the text, "The angels shall . . . sever the wicked from among the righteous and shall cast them into the furnace of fire," one member of the class stated that he believed every word of scripture, but was unable to get any meaning out of such statements as that. Another objected that the text was plain and unequivocal, that the difficulties presented were not difficulties of understanding but of faith, that the alternatives were to accept the statement as true or to admit inability to accept the gospel in its entirety, which latter he considered the honest course. How should such passages be presented? A. R., Michigan City, Ind.

OUR LORD in his teaching made constant use of oriental figures of speech and illustrations taken from the common life of the people to whom he spoke. Harvest operations were familiar to all. Grain was gathered and stored, straw and chaff were used for fuel in the little household furnaces, because they were worthless for any other purpose. The belief in angels as servants and messengers of God was universal among the Jews and many other people.

Jesus used these familiar ideas to emphasize the values of human life and the necessity of separation between the useful and the worthless. The Jewish doctrine of the future life, in which the good and the evil were to be set in different sections, as illustrated in the parable of the rich man and the beggar at the gate, was applied by him to life in its totality, in the present and the future. The process of dividing the good from the evil, the useful from the useless, is going on continually. One does not have to wait for death and the judgment that is to come afterward in order to discern the process of assessment and assignment. Each one finds the place, the estate, the allotment for which he fits himself. Every day is a day of judgment, because the daily choices are the indices of character. This is in harmony with the fixed laws of the moral universe.

One may press the figures of speech as far as one wishes, the wheat, the straw, the chaff, the furnace of fire, the angels. Some prefer to take these literally, and insist that to question them is to deny the scripture. That attitude is in danger of missing the immensely important moral and religious meanings which lie behind the mere figures of speech, and are of far greater significance. We have no chart of the future life, and if we had we should not be able to understand it. Some hints we have and they are sufficient. But we have the clear and explicit interpretations of character and conduct as they are given us by our Lord, and these are the matters of real moment. They are only dimly outlined in the figures which Jesus employed, but they are valid for duty and destiny, in this and every other world. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

New York Leaders to Discuss War

Socialist-Communist Feud—Death of Dr. Edgar Work—Newark Conference Would Bar Chaplains

(Correspondence from New York)

NEW YORK, April 21.—One of the most important church conferences on war ever held in this city is scheduled for May 7, 8 at the Broadway Tabernacle, Broadway and 56th street. This conference will follow the release of the results of the nation-wide poll of ministers on this subject which was recently promoted by Dr. Cadman, Bishop McConnell, Dr. Fosdick, Kirby Page and others. The sessions will begin at 10 a.m. and last through to 5 p.m. Among the speakers will be such well known leaders as Norman Thomas, Harry Emerson Fosdick and Oswald Garrison Villard. In addition to the addresses there will be discussion periods and devotional services. This conference is one of several to be held throughout the country this spring to consider the significance of the replies to the questionnaire mentioned above.

* * *

New York Socialists and Communists in Feud

While there has been little said about it in the public press an interesting controversy has been going on as to who shall have Union square on May 1. Originally the socialist party had secured a permit from the city authorities for a demonstration to last from 11 a.m. to 6 p.m. Then the communists began a vigorous attack upon the socialists and the city administration. The socialists thereupon agreed to give up two hours at the beginning of their time to the Veterans of Foreign Wars and two hours at the end to the communists. This did not satisfy the communists and a conference was held by Mayor LaGuardia and the groups interested with the result that the socialists were asked to go to Madison square instead of Union square. This was in no sense satisfactory to the socialists and it was suggested by the mayor that Roger Baldwin, Arthur Garfield Hays and John Haynes Holmes should serve as an impartial committee to settle the matter. This was done and the decision made that the communists should have Union square and the socialists Madison square. All of which causes the official socialist paper, the New Leader, to remark concerning the committee: "They showed what some of us knew for long—that they are for the communists first and last, and will grant civil rights to non-communists only when the communist party is not involved. . . . Lord deliver us from such friends."

* * *

The Death of Dr. Edgar W. Work

Dr. Edgar Whitaker Work, former moderator of the New York presbytery, and pastor emeritus of the Greenwich Presbyterian church, died this week. Dr. Work suffered a stroke four or five years ago and was never able to resume his former active life. He will be remembered by many for his part in the "Fosdick controversy" when he headed a committee of the presbytery which exonerated Dr. Fosdick of the charge of preaching heresy. Dr. Work was widely known throughout the church and had a lifetime of great usefulness in it.

* * *

Oxford Group to Discuss Social Problems

The Oxford group is holding a luncheon today at the Town Hall club for those interested in social problems. Among the speakers are Rev. John Hunter Watt, former chaplain of the Edinburgh prison and Mrs. Henry Noble MacCracken of Poughkeepsie. It is good to see this interest in social problems on the part of the followers of Dr. Buchman.

* * *

Newark Conference Methodists Would Ban Chaplains

A significant resolution against the army chaplaincy was passed last Monday by the Methodist ministers of the Newark annual conference. It reads: "We . . . respectfully request that hereafter the presiding bishop of any given session of this annual conference refrain from appointing any member of this conference to the post of chaplain in the United States army or navy." This week also saw the release by the Federal council of churches of an appeal to Christians of all lands to "say to their respective governments that they cannot and will not give their moral support to war as a method of settling international difficulties nor will they become a party to the mad race in armaments now in progress in so many parts of the world." It is encouraging to note that the church appeals against war are becoming more numerous and outspoken.

* * *

Economic Seminar for Young People

The youth department of the New York federation of churches has planned a four weeks seminar for church young people on the economic challenge to the youth of today. This seminar is being held Monday evenings at the Madison Avenue Presbyterian church house under the chairmanship of Rev. Cameron Hall. Among the speakers will be Rev. Walter Van Kirk of the Commission on international justice and good will, and E. R. Bowen of the Cooperative league. On May 7 this group will attend the meeting at the Broadway Tabernacle mentioned above.

* * *

Ministers and Y Secretaries Get Together

To promote better understanding and fellowship many of the ministers and "Y" secretaries in Brooklyn get together from time to time for luncheon at the New Utrecht branch of the Y.M.C.A. This group is growing steadily in numbers and is planning a peace rally for May 9, at which time Dr. Cadman will speak on the significance of the recent ministerial questionnaire on war.

EDMUND B. CHAFFEE.

Britain Seeks Gambling Curb

Bill to Control Betting to Come Before Parliament—Unemployment on the Decrease at Last

(Correspondence from England)

LONDON, April 10.—Parliament, which reassembled today, will be busy with home affairs to a large extent. It will not only have the budget to consider, but at least two bills which deal with thorny problems—the road traffic bill and the betting and lotteries bill. On the first, which seeks to deal with an alarming increase in accidents on the road, there are not likely to be very serious differences. Motorists will have to accept the provision that they must not go beyond the 30-mile-an-hour limit when they are traveling in built-up areas. The regulations for cyclists and pedestrians are not unreasonable. It is said that, thanks to the wide publicity of the appeal made to users of the roads, there were fewer accidents this Easter than might have been anticipated.

* * *

The Betting Bill

The second reading of the betting bill will be taken on April 24. This bill, since it interferes with powerful interests, will be hotly opposed. It does away with the tote at dog-race meetings. It limits the number of such dog-races, and provides that in a given licensing area these races shall be on the same day. The bill is strongly opposed to the legalization of big national lotteries, such as the Irish sweepstakes. It makes newspaper competitions illegal unless success in them depends "to a substantial degree" upon the exercise of skill. It is easy to forecast the time when the time of courts will be occupied with the discussion of the word "substantial" (but it will probably be more sharply defined in committees).

The main distinction made by those who bring forward the bill is this: whether or not I gamble, on one side of my action I alone am responsible and the law cannot check me; but if I exploit the gambling tastes of my fellow-citizens for my own profit, then I can and should be restrained by the law. "In the eyes of the state individuals possess no cast-iron right to enrich themselves by inciting or exploiting the gambling habit in others." The growth of the gambling industry makes it essential that the law should intervene and it is idle to exclaim that in so doing it is taking from men their liberties. The government stands on strong ground and if it does not bow to the interests it will see this bill made law.

* * *

Good News from the Industrial Centers

The figures of unemployment during March were the lowest recorded since October, 1930. The total number on the register was 2,201,597, a reduction of 116,-

XUM

322 on the month and of 574,607 in comparison with the total in March, 1933. The number of insured workers in employment is 10,058,000, a total of 644,000 more as compared with the figures of March, 1933. The improvement is shared by all the chief industries with the exception of the woolen and worsted. The largest decrease was in the London area. The industries in which improvement was most marked were building, tailoring, steel and iron manufacture, engineering. It should not be forgotten that the revenue gains considerably with this large reduction; so far as the unemployment insurance is concerned, this is not only likely to be solvent but will be able to refund the loans borrowed during the years of the severest strain. This latest report should encourage the chancellor to make a hopeful estimate of the revenue for the coming year. It is on the basis of this estimate that remission of taxes will be made, if at all.

* * *

Some New Books

Much serious attention is being given to D. H. Lawrence's short stories now available in one volume. It is conceivable that Lawrence will live less by his plutosophical speculations and his poems than by these stories.

Mr. Blunden has done excellent service in collecting and arranging the tributes paid to Charles Lamb by his friends. I took this book away into Surrey where under Leith Hill I spent a day or two last week. It was a real delight. Without doubt Charles Lamb stands out more clearly than ever as a noble being; the acid remarks of Thomas Carlyle are almost the only words of condemnation passed upon him. I love the picture of Charles throwing new books through the apple-tree to the feet of a schoolboy next door who loved books.

Among books of literary criticism there is one of first importance in Mr. Basil Willey's, "The Seventeenth Century Background," studies in the thought of the age in relation to poetry and religion. It is pointed out by Mr. Desmond MacCarthy that the present day reader of this book will "find himself face to face with a clash between beliefs and feelings which is familiar and important to him."

* * *

And So Forth

The American ambassador has told us that in his country "a whole nation has been lifted from the depths of despair to faith and hope and courage."

The B.B.C. has gathered at Broadcasting House a number of men and women to discuss the adult educational radio talks. There were among them leaders of wireless listening groups from all parts of the country. They were addressed by Colonel Dawnay of the B.B.C. and Dr. W. H. Moberly of Manchester university.

A strong British delegation is at Geneva in the hope of securing even at this hour some measure of agreement in the disarmament commission.

There are six new facts to be faced in Britain, Sir William Beveridge says: (1) rejection of Cobdenism by humanity; (2) changed character of unemployment; (3) changed character of money; (4) changed character of war; (5) birth control and death control and (6) late emergence and longevity of political leaders.

EDWARD SHILLITO.

Dean Mathews Back in Chicago

Returns from Busy Tour in Orient—Methodist Commission on Peace—Chicago Commons Celebrates

(Correspondence from Chicago)

CHICAGO, April 23.—Looking as vigorous as when he left Chicago eight months ago Dean-emeritus Shailer Mathews of the divinity school of the University of Chicago has returned from a journey around the world during which time he gave 140 addresses, visited Japan, China, India and other parts of the orient, delivered the Barrows lectures at various student centers in India, and never missed a meal. On Sunday morning, April 15, in the University of Chicago chapel, he related some of his experiences on this journey, particularly rendering an account of his stewardship as Barrows lecturer. The Barrows lectures, as is generally known, were founded 40 years ago, and are intended to present the great truths of Christianity "in a friendly, temperate, and conciliatory way and in a fraternal spirit" to the scholarly and thoughtful people of India. No choice for the seventh lecturer could have been happier than Dean Mathews, not only because of his irenic spirit and erudite scholarship, but also because of his wide experience in interreligious cooperation and his distinctive point of view. The Indian mind views religion philosophically, and the social approach to the interpretation of religion which Dean Mathews presented had genuine novelty. But the point of view is an important one. No doubt a seed was planted which will sprout and grow and in the years to come bring forth much fruit.

* * *

"Making the Church an Effective Agency for Peace"

Garrett Biblical institute is to be host to the general conference commission on world peace of the Methodist Episcopal church, from Monday, May 14, through the following Wednesday. Dr. Ralph W. Sockman, of New York, will preside. All day Wednesday will be given to the question of making the church an effective agency for peace and will be interested especially in planning a course of action for the local church. The commission is expected to take steps toward supporting Methodist students in state universities, especially those in Ohio State university and the Los Angeles division of the University of California, who have recently been claiming the status of conscientious objectors in opposition to compulsory military training. The Methodist Episcopal church both by official pronouncement and practical program is rapidly aligning itself with the Quakers and other religious groups in opposition to war. Among the speakers and discussion leaders who will be present, in addition to Dr. Sockman, are Kirby Page, editor of World Tomorrow, and Walter W. Van Kirk, of the Federal council.

* * *

"Home-Coming" at Chicago Commons

Forty years of fellowship will be celebrated at Chicago Commons, of which Dr. Graham Taylor is founder and warden,

Books of Lasting Value

And the Life Everlasting
by **John Baillie**

"We have no hesitancy in saying that this is the most important book on the subject of immortality which has appeared within a generation."—C. C. Morrison in *The Christian Century*.
$2.50

The Dawn of Conscience
The Sources of Our Moral Heritage in the Ancient World
by **James H. Breasted**

"Rich in the varied treasure of his extraordinary scholarship. . . . He has an incomparable ability to bring the dead and buried centuries to life and to impart a contemporary interest to a mummy or a coffin-text."—*Christian Century*.
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A Study of the Supernatural
by **William Adams Brown**

"It is a vital interpretation of the meaning of Christian faith and of the life of faith in sainthood. It may be commended alike to laymen and ministers."
—*The Congregationalist*. $2.50

The Meaning and Truth of Religion
by **Eugene W. Lyman**

"No serious students of the problems of the philosophy of religion can avoid a reckoning with it, for at least a generation to come."
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Waterville, N. Y. Times

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from April 30 to May 1. "Graduates" are being invited to return from all quarters of the globe. Throughout its 40 years Chicago Commons has set out to be an uninstitutionalized community factor, functioning democratically, without proselyting or paternalism, a center for club life among neighbors lacking social and recreational outlets, a mediator, spokesman and friend to those needing its services. The anniversary program, May 3, will be presided over by Edward L. Ryerson, jr., president of the Chicago council of social agencies, and Dr. Graham Taylor will speak on "The Fellowships of Forty Years." Charles H. Dennis, editor-emeritus of the Chicago Daily News, will discuss the civic influence of Chicago Commons. Frank H. McCulloch will speak for the present trustees. James Mullenbach will represent the former trustees and will discuss industrial relations. Gerard M. Ungero, a young lawyer, will represent the neighborhood. And Miss Leah D. Taylor, head resident, will discuss "This Fortieth Year."

* * *

Pastors' Institute to Consider Current Problems

Announcements are out for the third Pastors' institute to be conducted jointly by the divinity school of the University of Chicago, the Chicago theological seminary and the Disciples divinity house, July 30 to August 5. The relationship of the church to the national process and to social change, the crisis in missions, preaching on current issues, what the pastor can learn from the psychiatrist, and similar problems of vital present-day concern will be considered in brief intensive courses of study and in public lectures. The program will be opened with a service of worship to be conducted by Pres. Albert W. Palmer of the Chicago theological seminary at which Dr. Charles Clayton Morrison will preach on "Christianity and the Present Crisis." There will also be conducted tours to various Chicago neighborhoods and institutions, and time will be left free for visits to the Century of Progress exposition. Outstanding professors of the divinity school and seminary and other guest professors and lecturers will participate in the program.

* * *

And So Forth

Dr. William Pierson Merrill, of the Brick Presbyterian church, New York, was the speaker at the Sunday evening club last night. He is staying over today to address the world friendship commission of the Chicago church federation at a luncheon meeting.

It's a strange world. "Red Russia" has come to Chicago in the person of Alexander Antonovich Troyanovsky, the Russian ambassador, and has been welcomed by the elite at a banquet in the main ballroom of the Palmer house, while the Crusaders announce that, having freed America from the 18th amendment they will now turn their attention to ridding America of all radicalism!

Garrett Biblical institute announces that Prof. Clarence T. Craig of Oberlin and Dean Karl R. Stoltz of Hartford seminary will be guest professors at the summer session. The divinity school of the University of Chicago and Chicago theological seminary announce special courses for religious workers in colleges and universities and for Y.W.C.A. secretaries during the first term of the summer quarter, June 13-July 20.

CHARLES T. HOLMAN.

Dr. Hayward Leads Youth Conference

Denver Young People Would Build New World—Addresses on Religion at University of Denver

(Correspondence from Denver)

DENVER, April 13.—The young people of Colorado assembled last week in Denver for the fifth annual Colorado youth conference. Special sections of the conference were provided this year for junior high school, high school and college students. Dr. P. R. Hayward, director of young people's work for the International council of religious education, was the major leader of the conference. He was assisted by Mr. Paul Harris of Washington, D. C., and Rev. Donald Howard of Chicago. The conference is sponsored by the Colorado council of religious education of which the Rev. Mr. Gilmore is secretary. The discussion method was given major emphasis in the treatment of the conference theme, "Christian Youth Building a New World." Sections of the conference dealt with such timely subjects as a new home, a new church, a new community, a new nation and a new world.

* * *

Prof. Cherrington Inspires Denver Youth Movement

A new youth movement has arisen in Denver and attained real strength under the leadership of Mr. A. O. Malmberg. The fundamental objective of the group is to achieve a united approach by the church young people to the social application of Christianity to current situations. It is partially inspired by the work of Prof. Ben Cherrington of Denver university. The Saturday luncheons of his Foundation for the advancement of the social sciences are addressed by distinguished leaders of international thought. An effort will be made to hold over the Foundation speakers to address young people on Sunday afternoon. Dr. Raymond Leslie Buell, distinguished authority from Harvard university, was the first leader made available for the young people. An effort will be made to penetrate to every young people's society with programs which will vitalize their approach to the common task of applied Christianity. Opposition to the movement has arisen from alleged faulty cooperation with existing youth and denominational agencies. The Baptist group have withdrawn, declaring it to be a program offered as "a substitute for the blood atonement," but apparently this statement is not welcomed as the final word by some prominent Baptist leaders of the city.

* * *

Denver U. Hears Messages On Religion

The annual series of addresses on religion at the University of Denver will be delivered this year by Prof. John W. Darr of the department of religion at Scripps college, Claremont, Cal. The lectures will be given during the week of May 7. Prof. George L. Maxwell is arranging a week of special emphasis upon religion in the total life of the university. Colorado Womans college has recently celebrated its 50th anniversary with appropriate ceremonies. Racial feelings have been most unfortunately aroused not only in Colorado Springs but in other educational centers of the state by the brutal attack made upon two Colorado college students.

* * *

Ministerial Alliance Has New Heads

The officers for the new year of the Denver ministerial alliance will be: Rev. Everette J. Hendrix, Capitol Heights Presbyterian church, president; Rev. Henry G. Smith, Calvary Baptist church, vice-president; and Platt Lawton, of the Y.M.C.A., secretary. The meetings of the alliance have been held during the present year at the breakfast hour. The next session will be devoted to a presentation and a discussion of the results of the Kirby Page questionnaire in regard to war.

* * *

Relief Organization Improved

Colorado needed a firm hand in its confused situation in the administration of relief. The latest government administrator, Benjamin Glassberg, has not only brought a firm hand but something closely akin to a mailed fist. His efforts have not brought the heartiest commendations of those close to the political aspects of the situation, but in the main have commanded the confidence of the leaders in social work in the state. There have been particularly loud laments from the Jewish and Catholic agencies who could no longer be the channels through which federal relief is distributed.

* * *

Holy Week Community Services

The most successful series of community Holy week services in Colorado was conducted by the Protestant churches at Fort Collins. A service was held each noon at the First Methodist church which is near the center of the city. The speakers were all members of the various service clubs in different communities of the state. The club of which the preacher for the day was a member attended the service in a body substituting a straight Protestant religious service for the ordinary club program. At the close of the service, they went to a nearby hotel for their lunch which closed rather than opened their session.

* * *

And So Forth

Dean B. D. Dagwell of St. John's cathedral (Episcopal) underwent a serious operation in the midst of Lent and has been absent through the Easter season from his pulpit. He is making satisfactory progress. Monsignor William O'Ryan, distinguished priest and Colorado pioneer, is still in a critical condition after being rushed to the hospital for an operation for a ruptured appendix. All hope for his life was abandoned and the date of a funeral mentioned because the age and critical condition of the patient made his recovery seem impossible. His apparently returning strength brings joy to the entire city.

The funeral of Dr. O. O. Smith, pastor of Berkeley Community church and former moderator of the Colorado Congregational conference, was conducted today. He was a son and grandson of ministers. He and his two brothers have rendered a total of 130 years service as ministers of the Congregational church.

VERE V. LOPER.

XUM

Kagawa Wins Chinese Trust

Speaking in Shanghai Church Whose Pastor Was Killed by Japanese, He Gains New Supporters

(Special Correspondence)

SHANGHAI, March 26.—In January, 1932, the Japanese military forces attacked Shanghai. In the heart of the Hongkew district "protected" at that time by the Japanese admiral, stands the Fitch Memorial church. This is a large, new building, with an auditorium seating approximately 1,000 people, and schoolrooms in the basement where several hundred or more children attended primary school. It was the heart of a throbbing Christian community.

For several months previously rumors had frightened the people. The pastor, Rev. Chiang Shih-chu, consistently encouraged his church to stand for the Christian attitude in the situation. Preaching, admonishing, praying, he worked for love and forgiveness, even in the crisis. He believed that love must triumph over military power. For a month he rang the church bell at noon as a signal that his flock would join in prayer for the Japanese, and that they would be spared from this new aggression.

A Murdered Pastor

But suddenly, one January night, the attack came. In the morning bombs and shells screamed through the air. On every corner was the deadly patter of machine guns. In the lulls of fighting, the streets were thronged with fleeing Chinese, dragging their sick, carrying the aged and the children. Pastor Chiang and his family had stayed in the basement of the church with a few church members. Suddenly fists banged on the door. The pastor's nephew opened it. In stepped the Japanese officers. "Who is the pastor of this church? Who is the principal of this school?" they demanded. Pastor Chiang stepped forward. "I am," said he. "Come with us," they commanded. His wife rushed forward. "I shall go too," she said. They took also their two sons and the nephew. None of them was ever seen again. They were killed along with hundreds of other innocent people in that terrible holocaust.

In March, 1934, the Japanese military are still in control in Hongkew. A masonry barracks covering almost a city block has been erected at a strategic corner. The municipal park is used as a drill ground for the soldiers. Long parades of motor cycle machine guns and armored tanks move along the streets. Mysterious pits of concrete are built for mysterious uses. The members of Fitch Memorial church who lost so frightfully two years ago live in the midst of this military activity. They have not forgotten the past, nor are they blind to the present. But, earnestly Christian, with no thought of reprisal, they center their interests, their thought life and their hope around the Master, whom they love and whom they serve. Their pastor is Rev. Z. K. Zia, who lost his home and two members of his family during the trouble. For long months he, too, was ill from the shock of those racking days.

On March 11, 1934, Kagawa was passing through Shanghai. When the committee on arrangement for his program met, an invitation was brought for the great Japanese Christian to speak in Fitch Memorial church. Led by the pastor, the elders of the church unanimously requested him to preach at the Sunday morning service. On Saturday evening a group of Christians met in the neighborhood for supper, prayer and testimony, with Kagawa and several other Japanese friends. In the room where marks of bullets still remained, songs and prayers of Christians of the two nations mingled. Kagawa's face shone as did those of his Chinese hosts. Both Kagawa and K. S. Lee testified to the power of Christ in their lives. They and all of the others present became truly one in Christ, for he himself was in their midst.

The rain poured in torrents on Sunday morning, but the church was well filled. Fearing what might have been a tumult if non-Christian elements had come, the meeting had been announced only at the church. Pastor Zia with another Christian business man, representing the church elders, and Kagawa entered the pulpit. The surpliced choir led the congregation singing, "We are on the Lord's side, Savior, we are thine."

The elder introduced Kagawa saying, "We are not men and women, old or young, Japanese or Chinese. We are all one in Christ Jesus."

Kagawa's Sermon

Kagawa said in part: "Dear brothers and sisters: I have prayed the Lord to let me stand here. If we did not have Christian-

The Family Stays in the Old Home

One of the sad sights, after the funeral of a husband and father, is the removal of the widow and children to a smaller home, or to a very modest apartment, or even to a few rooms generously loaned by a sympathetic friend. The story behind this not infrequent occurrence is that the head of the family was uninsured or had allowed his policy to lapse.

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ity, I could not stand here. I personally regret the things we have done as a nation. Because you are Christian and forgive, you let me stand in this pulpit.

"My text this morning is, 'He is our peace who hath made both one and hath broken down the middle wall of partition between us.' When we have love and when we have the spirit of forgiveness, that will pave the way for peace. That is the spirit of Jesus. Jesus Christ is the only one who can break down the middle wall, even between China and Japan. He has made and can make two peoples and two nations into one.

"Militarists throughout the world do not understand the Holy Spirit. They have the spirit of military aggression, of colonization. When we are invading the territory which belongs to another nation, we are really trespassing against the kingdom of God. We must stand firmly in the Spirit of God. Let us pray that he may be heard in the world, then there will be no war, no militarists, no revolutions.

"Because you have already manifested the most ethical, gracious result of his Spirit on this occasion, let us pray the Lord that real Christianity may be established permanently in the orient. I thank you very much that you have allowed me to speak in this church."

Pastor Zia, who interpreted, called on another pastor, a man whose church had been destroyed, to close with prayer. He prayed "that we may show the grace of Christ" and the congregation echoed in that whole-hearted audible response that is so characteristic of Chinese Christians, "Amen."

A Bewildered Japanese

During the service, a Japanese Christian came in. He was surprised that his friend Pastor Chiang was not presiding. "Where is my friend?" he whispered. He was astonished to learn that the pastor had been killed two years previously. He wept while Dr. Kagawa was preaching. At the end of the service he asked permission to say a word. Mounting the platform he said: "In January, 1932, I was living within a stone's throw of this church. My family was caught in the same fire with your families. I did not know what was happening here. If I had known I would have come at the risk of my life. About two weeks later I came and found everything vacant. I was very sad. Please remember that there was at least one Japanese Christian who wanted to do what was right at that time but could not do it because of his ignorance of what was happening."

After the service, Mr. K. S. Lee, whose wealth and time are consecrated to the kingdom of God, stationed himself at the entry of the church, and drew one after another of his friends aside, telling them: "This morning in my quiet time, the Lord said to me, 'K. S., give Kagawa a hundred dollars as a love gift for his work.' I answered, 'All right, Lord.' Then it seemed to me selfish to do this alone, so I decided to tell others also, and everybody wants a share in this gift of love from the Chinese Christians to the Japanese Christians." As he shook Dr. Kagawa's hand he said with face aglow, "It's love! The love of the Lord that breaks all barriers!" That gift grew to $227 which was given into Dr. Kagawa's hands before he left for Japan.

IDABELLE LEWIS MAIN.

Plan Camp for Spiritual Culture

Dr. Glenn Clark Announces Project in Spiritual Exploration—Liquor Is Again a Baffling Issue

(Correspondence from Minnesota)

VIRGINIA, MINN., April 21.—Announcement has just been made of the dates for "The Camp Farthest Out," conducted by Glenn Clark of the faculty of Macalester college, St. Paul. One camp is being held at Lake Koronis, near Paynesville, Minn., July 29 to Aug. 12; and one at Lookout Point, Harpswell Center, Maine, from Aug. 21 to 31. The objectives of the Camp Farthest Out are described as "the exploring of the kingdom of heaven within ourselves, with the consequent self-control and mastery which such discoveries always bring one," and second, "the exploring of the avenues by which this deep inner power of the kingdom may manifest itself in our outer environment, and especially in our national life, economically, politically and socially."

* * *

Hold Conference on Character Education

On April 5, under the auspices of the Minneapolis church federation and the public school administration, a significant conference was held on "Character Education," participated in by representatives of the public schools, the superintendent, a number of principals and assistants, and clergymen of the Protestant, Jewish and Roman Catholic faiths. Assisting in the set-up of this conference was J. R. Hargreaves of the Home Mission council. The purpose was to make an appraisal, in the field of character education, of the purpose, teachings and limitations of various agencies, such as the schools, Boy and Girl Scouts, Girl Reserves, Hi-Y, Camp Fire girls, Big Brothers and Big Sisters, and the weekday schools of religious education.

The faculty of the weekday schools of religion has been making a study of character education in the public schools in the 4th to 8th grades, for the purpose of discovering ways in which the weekday schools and the Sunday schools may work more closely in harmony with the public schools in this important field.

* * *

Day of Prayer

On May 7, under the auspices of the department of evangelism of the Minneapolis church federation, and the ministers federation, there is to be held a day of prayer and conference with special reference to the church's evangelistic message in this difficult day. The promoters of this conference have the belief that the needed evangelism must be one shot through with deep concern for industrial righteousness and international harmony.

* * *

The Liquor Situation

The forces that worked for repeal in this country most emphatically declared that the old saloon must not come back into power. It is perhaps too early to judge as to its power in political life; but from observation one would say that the on sale liquor store of today is not much different from the old saloon. Up and down the streets of Minneapolis, one sees men crowding into the liquor establishments, and they are not all sitting at tables; the bars are crowded. And to add to the problem, many of the patrons are women. Also I am told that in Minneapolis and St. Paul a large number of women and girls, many of them of high type, are employed in liquor stores, driven to this work by economic necessity. It is said that the proportion of barmaids to men bartenders is as ten to one.

One statement of the effect of repeal, in which doubtless many people would concur, is that it has greatly encouraged gambling, bootlegging and prostitution. Extension of limits in the large cities is being fought by the liquor interests within the present limits. The business is in the hands of racketeers. A raid staged in Minneapolis some time ago on the beer taverns molested only those places where St. Paul beer was being sold. Not one place selling Minneapolis beer was raided.

A reputable importer of fine wines sat at the desk of a prominent Minneapolis pastor some days ago and pleaded with him that the decent fellows in the industry should get together with the church men and try to work out some solution for the terrible situation that exists today. He said: "It's worse than during prohibition. If we don't watch out, we will have prohibition back again." His tone implied that he considered that the worst thing imaginable; and also that he supposed everyone else thought likewise.

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And So Forth

During the lenten season, 23 radio programs were given by leading choirs of the city, and in each case a minister of the city talked briefly on a lenten theme.

The Brookside Community church (Methodist Episcopal) has been rebuilt during the past fall and winter, and was dedicated on Easter Sunday. This church has witnessed a very fine growth during the past few years under the leadership of Dr. Frank Edward Day.

Rev. William E. Guy, pastor of St. Peter's African Methodist church of Minneapolis, spoke at one of the Holy week services in that city. It seems that this is the first time that a Negro has been invited to speak at such a service in one of the larger cities.

Dr. Arthur Lee O'Dell is the new pastor of the House of Hope Presbyterian church of St. Paul, coming from Beverly Hills, Cal. He succeeds Dr. Swearingen who died a year or more ago.

A new Methodist Episcopal church, named Edgewater, has been organized in the south part of Minneapolis. Work has been carried on in this community for four years, the church is now incorporated, and a new building will be erected this summer.

Dr. David Bryn-Jones, pastor of Trinity Baptist church of Minneapolis, is concluding this month 25 years in the ministry, and ten years as pastor of this church.

Dr. Ewart E. Turner, pastor of the American church in Berlin, is to be in Minneapolis April 29 and 30, speaking at the university, and at various meetings in the twin cities.

EDWARD W. STODGHILL.

Church Customs Showing Change

Evangelical Congregations Observe Continued Eucharist—Pastors to Fight Exploitation of Negro Funerals

(Correspondence from the Mid-South)

MEMPHIS, April 17.—This year there were observations of the "three hours agony" on Good Friday in two of the Memphis evangelical churches, each of them representing a union of several parishes. Significantly Good Friday, the one day on which Roman Catholics do not take holy communion, has become a day of the Lord's supper in the evangelical churches. Madison Heights Methodist church had four celebrations of the supper on Good Friday morning. At St. John's Methodist church, the pastor consecrated the elements at 6 o'clock Good Friday morning and then remained in the chancel till eleven with an almost steady stream of communicants coming in at their convenience to receive the sacrament.

* * *

Declare Norman Thomas's Charges Justified

During the winter Memphis had the opportunity of listening to a series of lectures by leading socialists sent here by the League for Industrial Democracy. Needless to say, this conservative city did not turn out en masse. Nevertheless the one speech of Norman Thomas taxed the theater to its capacity, while a report he made of a hasty visit to neighboring plantations in Arkansas stirred up a hornet's nest. Mr. Thomas charged that instead of passing on to the tenant farmers and share croppers their share of the funds granted by the government under the cotton acreage reduction plan, the planters were actually in many cases kicking the croppers off and pocketing all the government aid for themselves. A representative of the AAA came to Memphis from Washington and made a personal visit to the Tyronza, Arkansas region, only to report that Mr. Thomas's report was unjustified.

Certain Memphis socialists, however, were convinced that the government investigator had had the wool pulled over his eyes by the planters and their friends. By investigating on their own initiative these socialists have discovered a great many families now living in Memphis on the relief rolls who a year ago were share cropping. A report on the situation is in the making. Meantime the local Commercial Appeal played the usual southern game of crying out that Norman Thomas was like all the other meddlers from the North, prejudiced in advance. Your correspondent, who has spent ten years in the south, finds this sectional resentment of the southerner the most difficult barrier to overcome. With many southerners it is still enough to condemn anything if it can be shown that it is sponsored by a Yankee.

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Alleges Negligence Sacrificed Lives

The south has been visited with three catastrophes since my last report—the great downtown fire in the heart of the business section of Birmingham, the flood destroying property in New Orleans, and the holocaust in the Transient Bureau building in Lynchburg. The latter is out of this mid-south territory but I have been in direct touch with the situation there. The building in which 14 lives were lost was a firetrap, without adequate fire escapes, and horribly overcrowded. There was gross negligence on the part of those in charge but nothing is likely to be done about it.

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Movie Theater Owners Deplore Sex Emphasis

At a meeting of the Tri-State branch of the Motion Picture Theatre Owners of America in Memphis recently a resolution of condemnation was passed upon the "sexing-up" of pictures. The thing which these men aimed at was not the treatment of sex as such but the dragging in of "salacious gags." Plays of the Mae West variety were considered acceptable. This resolution does not indicate any great conversion on the part of the theater owners, but it witnesses at least a fear of the rising tide of indignation on the part of the churches in this country.

* * *

Scandal Brings CWA Resignations

Considerable scandal arose in Memphis in the past month over the discovery of fraud and chiseling in the administration of the local CWA. John Ross, county work supervisor, was discharged by Joe Fowler, county administrator; and then when Fowler came under fire he himself resigned. Among charges made are that as many as 50 of the recipients of aid from the CWA were doubling up by using assumed names. Ross is a legion man and in Memphis, which has had for years the largest legion post in the country, it is serious business to discharge a legion man from office even though the discharger be a favored member of the local Crump political machine. Meantime the federal government has started another investigation which will probably arrive where most such things do.

* * *

Seeks Congress Seat of Memphis Boss

Tom Collier, scion of a wealthy Memphis family, who has kept the spotlight for

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XUM

years by his refusal to pay taxes on his considerable real estate holdings, is now announcing himself as candidate for the position of representative in congress to succeed Ed Crump, boss of the Shelby county (Memphis) machine. Said Mr. Collier in a recent broadside against the sudden interest Mr. Crump has shown in getting electricity for Memphis from the Muscle Shoals project: "The boss has seen the light. . . . Four of our city officials will take a nice, long pilgrimage at the public's expense to learn what everybody else has long since known; that is, that Memphis must have electric service from Muscle Shoals as soon as possible and must operate her own plant." Mr. Collier 30 years ago as a young legislator favored the purchase and operation of the Memphis municipal water works which has since proved a very profitable undertaking.

* * *

Teachers Face Another Payless Month

The month of June will be the second payless month for the Memphis school teachers. Needless to say the teachers paid by the government for keeping up compulsory military training in this city will continue to be paid on a basis of twelve months a year.

* * *

Claims the Kerensky Story Was His

Mr. George Christian, of Chattanooga, lays claim to being the man who first said that Roosevelt would be a Kerensky and that he would be followed by a Lenin. Mr. Christian, no revolutionist, did not hatch a plot in a cellar but told this, he says, to the President himself at Warm Springs.

* * *

Pastors Roused by Exploitation Of Negro Funerals

At a recent meeting of the Memphis Protestant Pastors association Rev. George Stoves, pastor of the First Methodist church of Memphis, who came to this city after 15 years in Nashville, stated that too many young men preparing for the ministry fail to see their calling as a real vocation to give themselves in selfless service. "They seem intent mainly on training themselves to fill one of the well paid city pulpits." At the April meeting the pastors discussed the paganism which makes possible the gouging of the public by the undertakers' fraternity. Worse than among whites is the victimizing of their own race by Negro undertakers whose tactics are notorious. When a Negro dies there is sometimes a disgraceful race on the part of two or more morticians to get the body. The bereaved is made to sign over the insurance in advance and the funeral bill is made to cover the full amount.

* * *

City Negroes Easy Prey To Disease

The health conditions among Memphis Negroes testify to their economic situation more eloquently than words. While the tuberculosis death rate among Memphis whites is 49.6 per 100,000 the Negro rate is 231 per 100,000. Infant mortality shows 76 per 1,000 among whites as against 126 among Negroes.

JOHN CLARENCE PETRIE.

Demand Status As a New State

Puerto Rican Parties Unite Behind Program Seeking Admission to Union —Ministers Need Stimulation

(Correspondence from Puerto Rico)

SANTURCE, P. R., April 11.—Recent visitors from Washington probably suggested to the legislature of this island that they should officially indicate their wishes as to the future political status of the island. Accordingly a resolution has been presented and is being discussed looking toward eventual statehood when and as relations with the mainland may be satisfactorily arranged. Isolation of this part of the United States, with its special customs and immigration and internal revenue problems, as well as the cultural differences from the mainland, and the large proportion of illiteracy, will make it a slow and difficult process of adjustment. But there can hardly be any other eventual goal for such a populous territory except statehood or independence. The laissez faire policy of the federal government in reference to Puerto Rico for these last 25 years ought not to continue longer.

The proposal of the majority party in the legislature, a coalition of the union republicans and the socialists, to ask of congress eventual statehood has called out from the "independistas" a vigorous protest. An erratic university professor has recently staged a public 7-day fast to bear witness against the treasonable proposition before the legislature, and one of his imitators in a neighboring town has sworn by the shades of his ancestors never to shave till independence is granted to Puerto Rico. Prof. Pereda's fast made good copy for the papers, in Puerto Rico, and on the mainland; there was a good deal of talk about heroes and martyrs, but the senate of Puerto Rico has reported favorably on the resolution asking eventual statehood, and it will probably be adopted.

* * *

Opinion on Future Status Favors Statehood

It is a mistake to suppose that the majority of Puerto Ricans want to break relations with the mainland, or would like to get rid of all the continentals now resident in the island. It has been my good fortune to know rather well a Puerto Rican who is one of the strongest advocates of Americanization, and equally well the Puerto Rican who staged the hunger strike against the idea of statehood. Most of those Puerto Ricans who are not extremists in either direction desire for their own people the largest opportunity within the framework of their own local government as an integral and recognized part of the United States. Uncertainty of status explains most of the unrest; and undue favoritism to continentals the rest.

* * *

Cornell Debating Team Tours Island

A debating team from Cornell university recently met debaters from the University of Puerto Rico in three public debates at Ponce, Mayaguez and San Juan. The largest auditorium in the capital was filled with an audience drawn from university and governmental circles, who listened for nearly three hours to discussions in English. One came to understand that many of the intelligentsia of the island use English and Spanish with almost equal freedom. The question discussed was the extension of fascism, Cornell opposing such extension. Though the decision, by votes of the audience, was given to Cornell by a slight majority, the Puerto Rican debaters made a very strong presentation of their case in spite of the handicap of language.

* * *

Stimulation of Churches and Ministers Needed

The visit of these Cornell students suggests one great need in the cultural assimilation of Puerto Rico with the mainland. There should be many cultured Americans visiting the island not merely for investigation or for pleasure, but with a definite purpose of cultural sharing and mutual intellectual stimulus. Puerto Ricans have grown tired of those who come to make a survey; they would welcome those who brought a message. Particularly it is true that the evangelical churches and ministers need guidance and stimulus in the Christian philosophy of individual and social life. Just as in foreign mission fields the church workers lack the constant impulse to better and deeper thinking which comes from many books and papers and magazines, lecture courses, sacred concerts, and sermons by great preachers which are models for imitation as well as sources of inspiration. Reading and study are neglected by many of the Puerto Rican ministers, who draw on their emotions and a supposed special inspiration of the Holy Spirit to get up sermons, with the result that the better educated of their people drift away, and the church fails to influence deeply the community. On the other hand, so many of the casual visitors here, secular and ecclesiastical visitors as well, come to see things rather than to give some strong definite message. We need something like a Barrows lectureship for the evangelicals and others in Puerto Rico.

GEORGE W. HINMAN.

Death of S. E. Nicholson, Pioneer Dry Leader

Dr. S. E. Nicholson, a leader in prohibition movements for nearly 40 years, died at his home near Philadelphia April 17, at 72 years of age. He had been secretary of the National Anti-saloon league, of which he was one of the organizers, since 1898. Dr. Nicholson was also active in the work of the Society of Friends. For five years he edited the American Friend, national weekly publication.

Fixed Retiring Age Urged For Bishops

A longer period of training for the ministry, more rigid examination of candidates for episcopal orders, and a fixed retirement age for bishops were among reforms recommended at the recent Episcopal church congress which met in Philadelphia. "The retirement of bishops is more necessary to the health of the church than the retirement of ministers," said the Rt. Rev. William T. Capers, bishop of west Texas, who was one of the leaders in the conference session devoted to "problems of the ministry."

XUM

Peace Near in Syrian Church

After Quarter-Century Break Oldest Church in India to Resume Relations with Antioch Patriarch

(Correspondence from India)

NAGPUR, April 1.—The most important news of the month in the Christian church of India is the settlement of the dissension that has been going on for the last 25 years in the oldest church in India—the Jacobite Syrian church of Travancore and Cochin. In one of my recent letters I chronicled the death of Mar Dionysius, the Indian metropolitan of this church, and expressed the hope that the event might open the way for reconciling the differences. This hope has now been almost realized. Mar Dionysius was the victim of high-handed action by one of the former Syrian patriarchs of Antioch. For refusing to hand over to this foreign prelate control of the temporalities of the Indian Syrian church, Mar Dionysius was excommunicated. But a large majority of the members of the church stood by the Indian metropolitan. One result of the excommunication was that the church in India established the office of a "Catholico for the East" independent of the patriarch of Antioch. But this did not settle the problem as there was a party in the church that favored the patriarch of Antioch and wished to maintain connection with that see.

Two years ago Patriarch Mar Elias III visited India with a view to bring about a settlement. But before anything could happen he met with death in Travancore. He was succeeded in office in February, 1933, by the present patriarch, Mar Ignatios Ephrem I, who lives at Homs in Syria. Unlike his predecessors he is a man of liberal outlook and wide culture, and he has been anxious to see peace established in the Indian branch of his church.

* * *

Conditions of Settlement

The removal of Mar Dionysius by death brought the church face to face with a crisis. Though he was excommunicated by one of the former patriarchs of Antioch he had established his legal right to be the administrator of the churches and ecclesiastical endowments. With his death both parties were making preparations for electing their respective metropolitans and for contesting in the law courts their right of control over the temporalities of the church. Some of the leaders of both parties, however, saw the dangers of such a policy and convened an informal conference of laymen to explore the possibilities of a satisfactory settlement. After this conference had made some progress the bishops of the two sections were consulted and after prolonged and anxious negotiations lasting for two weeks terms of settlement were arrived at. These terms were communicated immediately by cable to Mar Ignatios Ephrem I for his approval, and the report is that he has heard of the settlement with great satisfaction and has invited a few persons, including bishops, from both parties to meet him in Jerusalem for final settlement.

The terms of the proposed settlement include among other matters the safeguarding of the autonomy of the Syrian church in India without at the same time giving up the spiritual connection which had existed for centuries between the church in India and the church in Syria. The delegation from India is leaving for Jerusalem next month, and both sides are confident that the patriarch will accept the terms already arrived at and establish peace and harmony in the Syrian church in India. This church has a membership of over 450,000.

* * *

Portuguese Governor Affirms Religious Liberty

It is not perhaps generally known except to careful students of the history of Christian missions in India that the holy office of the inquisition was established by the Church of Rome with the aid of the Portuguese authorities in 1506 in Gao and was maintained in terrible severity for more than 225 years. The great Roman Catholic missionary to the orient, Francis Xavier, whose body is claimed by the Roman Catholics to be still miraculously preserved in Goa, in a letter dated Nov. 10, 1545, begged John III of Portugal to grant the favor of the holy office of the inquisition to his Indian dominions. It was in response to this request that the inquisition was established in Goa. To the work of this inquisition the Roman church owes a great many of the accessions it had from Hindus.

Goa, though still a Portuguese possession, long ago gave up the old methods of coercion and persecution to bring in and keep non-Christians as members of the church. It has therefore been easy for many of the present Christians of Goa to abandon their faith and to become Hindus once more. But still under the instigation of Roman Catholic priests who even now wield great influence in Goa the converts to Hinduism had been subjected to various persecutions. Last year the matter was brought to the attention of the authorities in Lisbon by an outstanding Hindu leader, Dr. Moonje. This has now been followed up by a personal visit with the Portuguese governor-general in Goa. The governor-general affirmed the right owned by every one to follow the religion he or she liked and said: "Whatever may have happened in the past, the government gives an assurance that such incidents will not happen in the future and that government gives liberty to people to follow the practices of whatever religion they may like to profess, subject to the general law of public peace and order."

* * *

Brahmin Pays Tribute To Missions

At the annual meeting of the Y.M.C.A. in Madras one of the speakers was Sir Alladi Krishnaswamy Iyer, who is a Brahmin and who holds the high office of advocate-general. In the course of his speech he said: "Life, if it is to be lived properly at all, cannot be lived dissociated from religion, and its influence should be felt in all human activities. If today Christianity and Christian missions are occupying a great place in the life of every community it is not a little due to the fact that the religious influence is felt in every one of their activities."

P. O. PHILIP.

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Pittsburgh Y's in Active Program

Many Anniversaries and Conferences Attest Vitality of Movement—Dr. Beaven at Baptist Church Dinner

(Correspondence from Pittsburgh)

PITTSBURGH, April 18.—The East Liberty Y.M.C.A., William Howells secretary, celebrated its 60th anniversary on April 12, with 350 representative men present. Dr. H. R. Decker presided, and the main speakers were Mr. R. W. Harbison, Dr. George C. Fisher, Mr. Louis Sattele, and Dr. Bernard C. Clausen.

The Y.M.C.A. at the University of Pittsburgh is celebrating its 25th anniversary tonight. Dr. Ralph Cooper Hutchison, president of Washington and Jefferson college, will give the main address on "The End of the College Recruit" and will attempt to chart the further activities in Christian education and campus enterprises.

The college students of the tri-state district met last week at a conference at California college, with 17 colleges represented by 250 delegates. The theme of the conference was "Revolt from Mediocrity." Some of the leaders were: Dr. Bruce Curry of Union theological seminary, Mr. Raymond Currier of the Student Volunteer movement, Dr. Louis H. Evans of the Third Presbyterian church of Pittsburgh, and Dr. Schuyler Garth of the Christ Methodist Episcopal church of Pittsburgh.

The Y.M.C.A. at the University of Pittsburgh sets up a fairly elaborate training program for the new officers, helping them to interpret their position in the university. For one of the leaders of this training program the university had Dr. Albert W. Beaven of the Federal council of churches, who gave two addresses.

* * *

Dr. Beaven at Annual Dinner of First Baptist Church

Large crowds still throng the First Baptist church where Dr. Bernard C. Clausen is beginning a very distinctive and promising pastorate in the same church where, it will be remembered, Dr. Carl Wallace Petty was, for ten years, the brilliant pastor. Dr. Clausen presided at the church's annual dinner on April 11, and introduced Dr. Albert W. Beaven, of the Colgate-Rochester divinity school and president of the Federal council of churches. His topic was "The Church Facing a Tumultuous Tomorrow." Dr. Beaven said that there is a tremendous upheaval in economic and political life today, a forecast that we have not yet seen the end of it; that we might well look forward to what he called a "long, hard winter" in spiritual life. The tumultuous tomorrow will be, in the first place, a great opportunity for the people who are active and concerned enough to take advantage of it. Life is molten metal today seeking for a mold, and we can claim the chance to make it take the outlines that we propose for it. In the second place, a tumultuous tomorrow will be a great challenge to courage, to conviction, and to sacrifice on behalf of conviction. Even a good idea, when half-heartedly supported, has no chance against the communistic faith if communists will talk on snow-covered streets, without shoes, so that they might spread literature among the young people.

At the end of the program, the church, approved by Dr. Beaven, voted to support a series of plans that involved, first, definitely strengthening the church school activities, and, second, definitely determining upon a more serious part in the world mission of the church of Christ.

* * *

St. Andrews Calls New Pastor

St. Andrews Protestant Episcopal church located in the heart of the east end's best residential section is installing Rev. Howard Paul Pullin as rector this evening. This church has been without a rector for many months, having been carried forward by lay leadership. The parishioners will heartily welcome the advent of this new rector.

* * *

Seminary Commencement Exercises

The commencement exercises at the Western theological seminary will be held the week of May 13. The senior communion service will be held in the seminary chapel the afternoon of Sunday, May 13. The baccalaureate sermon will be preached in the Mt. Lebanon Presbyterian church on Sunday, May 13, by Dr. James A. Kelso, president of the seminary. The graduation exercises will be held on Thursday, May 17. The commencement address will be given by Dr. J. V. Moldenhawer of the First Presbyterian church of New York city. There will be about 20 in the graduating class. Three young men, sons of prominent Pittsburgh ministers, will be graduated. They are Hugh Thomson Kerr, jr., son of Dr. Hugh Thomson Kerr of the Shadyside Presbyterian church; Yoder P. Leith, son of Dr. Hugh Leith of the Mount Lebanon Presbyterian church; and W. Paul Ludwig, son of Dr. D. E. Ludwig of the Hawthorne Avenue church of Crafton, a suburb.

The commencement exercises of the Pittsburgh-Xenia seminary are to be on the same day in the First United Presbyterian church of the north side. Dr. John McNaugher, president of the seminary, will give the address and award the degrees. The senior communion service will be in the seminary chapel on Sunday afternoon, May 13, with Dr. A. H. Baldinger in charge. That evening, the baccalaureate sermon will be preached by Dr. C. J. Williamson, professor of church history. This service will be in the Sixth United Presbyterian church. The graduating class will number 21.

* * *

Exchange Pulpits

Dr. Ralph B. Urmy, pastor of the prominent Bellevue Methodist church and at one time editor of the Pittsburgh Christian Advocate, is exchanging pulpits with Dr. Roy E. Manne of the First Methodist Episcopal church of Westfield, N. J. The exchange was arranged by Bishops McConnell and Leonard. Dr. Manne went to Allegheny college and Drew seminary. The exchange will take place the first Sunday in May, and Dr. Urmy will be greatly missed in the Pittsburgh district. Personally, I have enjoyed his fellowship in one of our clubs where he has been highly appreciated for his scholarly attainments and for his genial personality.

* * *

Bellevue Christian Church

Rev. Frank G. Helme, pastor of the Bellevue Christian church, is beginning his eighth year, which marks the longest pastorate in the history of that church. He reports an unusual attendance on Easter day, while on Good Friday his church, for the first time, presented the three-hour service. Neighboring pastors assisted—Dr. O. H. Milligan, Dr. J. C. Lorimor, Dr. H. F. Stoddard, Dr. J. Norman Hunter, Dr. Herbert B. Hudnut, and Dr. Ralph B. Urmy. There was special music in between the sermons. The Rev. Mr. Helme is attaining marked leadership, especially among the young people of his congregation and community.

JOHN RAY EWERS.

Dr. C. E. Macartney Opposes Church Merger Plan

According to the Presbyterian Banner, Rev. Clarence E. Macartney, of First Presbyterian church, Pittsburgh, told his congregation recently that he is opposed to the proposed merger of the Presbyterian and United Presbyterian churches, which movement he described as a plan fostered by minority groups in the denominations. He declared the cause of religion would be better served by the continuance of the two churches working independently of each other.

New Women's Organization for Law Enforcement

The Women's national committee for law enforcement has been disbanded, and a new organization, The Women's national committee for political action, took form at a meeting of woman leaders held in Washington last month. Mrs. Henry W. Peabody, who was chairman of the older organization, was prevailed upon to accept an honorary presidency of the new movement. Mrs. F. I. Johnson, of Ohio and New York, was elected president.

Bradford Abernethy Called to Columbia, Mo., Pastorate

The First Baptist church, Columbia, Mo., has called to its pastorate Rev. Bradford S. Abernethy, who graduated from Colgate-Rochester divinity school last spring. Mr. Abernethy has accepted. He will succeed Rev. Luther W. Smith, who recently resigned to succeed Rev. Bernard C. Clausen at First Baptist church, Syracuse, N. Y. He will take up his new work in Columbia by Jan. 1.

Dr. Grenfell Returns to Labrador

Dr. W. T. Grenfell, who has spent several weeks in England, sailed from Liverpool for his mission work in Labrador on April 21.

Commencement at Colgate-Rochester

As previously announced, Halford E. Luccock and Arthur E. Holt will be commencement speakers at the Colgate-Rochester divinity school May 21, 22. Sec. Henry A. Wallace, who was to deliver the commencement address, has been forced to cancel his engagement, and in his stead Rev. Melbourn E. Aubrey, secretary of the

Baptist Union of Great Britain and Ireland, will give the address. Dr. Aubrey is a scholar of high attainments, and served one of England's most prominent Baptist churches before becoming secretary. He is ranked with Mr. Lloyd George as a public speaker.

Ask Nationalization of Munition Plants

The Southern Association of Congregational and Christian Churches of Michigan, meeting recently at Clinton, condemned the international groups of munitions and armament manufacturers who are engaged in promoting international dissensions for the sake of commercial profits. It was resolved "that we go on record as favoring the nationalization of all munitions and arms manufacturing plants, thus taking the matter of national defense out of the realm of private profit."

Church Bureau of Architecture Is Organized

The Interdenominational bureau of architecture has been organized in connection with the Home Missions council. Rev. Elbert M. Conover, for the past ten years director of the Methodist bureau of architecture, has been elected director of the new bureau, offices being in the Federal council headquarters at 105 E. 22d street, New York. Activities will begin June 1. Services will be available to all churches.

Garrett Group Commends Ohio U. Objectors

A committee of the student body of Garrett Biblical institute has sent an expression of commendation to the Ohio U. students who have refused to take military training. "Your translation of an advanced ideal into the reality of actual living is an inspiring challenge to us," the statement reads; "we admire your courage and determination in standing by the dictates of conscience in the face of bitter criticism and opposition."

Medal for Good Will Pilgrimage Team

The Gotthiel medal, awarded annually by Zeta Beta Tau fraternity to the American who has done most for Jewry, will be presented this year to the pilgrimage team of the National Conference of Jews and Christians—Rev. Everett R. Clinchy, Father J. Elliot Ross and Rabbi Morris R. Lazaron—for their work in promoting closer understanding between Jews and Christians throughout the country.

Christian Endeavor World Passes

The Christian Endeavor World and the Junior Christian Endeavor World suspend publication with the May issues.

Luccock Book Favored by Lutherans

Halford E. Luccock's new volume, "Contemporary American Literature and Religion" was chosen by the Lutheran Book club as its April book.

Bar Beer Invasion at Michigan U.

By a vote of 2,128 to 1,834, the charter provision forbidding the sale of beer near the campus of the University of Michigan, at Ann Arbor, was reaffirmed at a recent election.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Ever Since Eve

(George O'Brien, Mary Brian) (Fox) Gay, thrill-seeking heroine marries gullible miner for his money, despite his pals' opposition. He learns this. Trouble. But baby comes and cures all. Padded with dull complications, some comedy, and some vulgarity. Just a potboiler.

For A: Worthless. For Y: No. For C: No.

Glamour

(Paul Lukas, Constance Cummings) (Fox) Ambitious chorine besieges musician-hero, and wins stardom, marriage and a child. Then, brainless unfaithfulness of supposedly fine heroine to fine husband, runaway "love" match with crooning cad equally unfaithful, but happy ending. False, misleading, offensive, ridiculous.

For A: Unpleasant. For Y: Pernicious. For C: No.

Looking for Trouble

(Spencer Tracy, Constance Cummings) (U.A.) Tracy as hard-boiled telephone linesman, with dumb but loyal pal. His benighted mentality nearly loses his fiancee to a cad but a California earthquake saves the day. Fast, funny and quite human, but rather glorifies illiteracy and two-fisted boorishness.

For A: Hardly. For Y: Not the best. For C: Better not.

One is Guilty

(Ralph Bellamy, Shirley Grey) (Columbia) Intricate detective-mystery about murdered prizefighter, skilfully and intelligently solved by dignified and intelligent methods. Fairly well acted and directed, and avoids usual crude devices for scare and thrill, but pretty strong for youngsters.

For A: Depends on taste. For Y: Perhaps. For C: No.

Tarzan and his Mate

(Johnny Weismuller, Maureen O'Sullivan) (MGM) Lawless thriller with preposterous story, faked throughout, distorting all nature and commonsense. Aims solely to chill and terrify. Raging beasts, horrible situations, violent deaths, most of cast die and natives die in droves. Nerve-wracking sight and sound.

For A: Trash. For Y: Worthless. For C: Outrageous.

We're Not Dressing

(Bing Crosby, Carole Lombard) (Para) Dumb title for farcical romance. Rich, yacht-owning heroine pursues common sailor. "True love," but they wrangle till picture is long enough. Shipwreck and crazy adventures on island. Funny, silly, stupid by turns, and anything starts Bing "singing."

For A: Depends on taste. For Y. Probably amusing. For C: Fairly good.

The Wharf Angel

(Dorothy Dell, Victor McLaglen, A. Skipworth) (Para) Melodramatic story of sordid life on 'Frisco waterfront, with usual low English and drunkenness in dive run by kindly Allison Skipworth. Good acting, restrained treatment, and true love element lighten unpleasant theme somewhat. Leading characters have audience sympathy.

For A: Mediocre. For Y: Undesirable. For C: No.

Best Recent Films for Family:

Hi, Nellie! — Smoky
Before Midnight — Wild Cargo
David Harum — Sweden, Land of the Vikings

Films of Special Interest to Adults:

I Was a Spy — Catherine the Great
Carolina — The Lost Patrol
Death Takes a Holiday — Rip Tide

BOOKS RECEIVED

The Elder Henry James, by Austin Warren. Macmillan, $2.50

A Primer for Tomorrow, by Christian Gauss. Scribners, $2.50.

Write It Right, by Ambrose Bierce. Union Library Assn., $1.00.

Miners and Management, by Mary Van Kleeck. Russell Sage Foundation, $2.00.

More Six-Minute Stories, by John Edward Charlton. Revell, $1.50.

Christ in American Education, by Gerrit Verkuyl. Revell, $1.50.

The Religion of Mind and Body, by John S. Bunting. Revell, $1.35.

Talks to Young People, by George A. Crapullo. Revell, $1.25.

Maria Paluna, by Blair Niles. Longmans, $2.50.

College Women and the Social Sciences, essays by Herbert Elmer Mills and his former students. John Day, $2.50.

The Mongols of Manchuria, by Owen Lattimore. John Day, $2.50.

The Boys Play Soldiers, by James Black. Revell.

God's Pocket, the Story of Captain Samuel Hadlock, jr., of Cranberry Isles, Maine, by Rachel Field. Macmillan, $2.00.

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The Shadow of the Broad Brim, the Life Story of Charles Haddon Spurgeon, heir of the Puritans, by Richard Ellsworth Day. Judson Press, $1.50.

Concordant Version: The Sacred Scriptures. Revised edition. Concordant Publishing Concern, 2823 E. Sixth St., Los Angeles.

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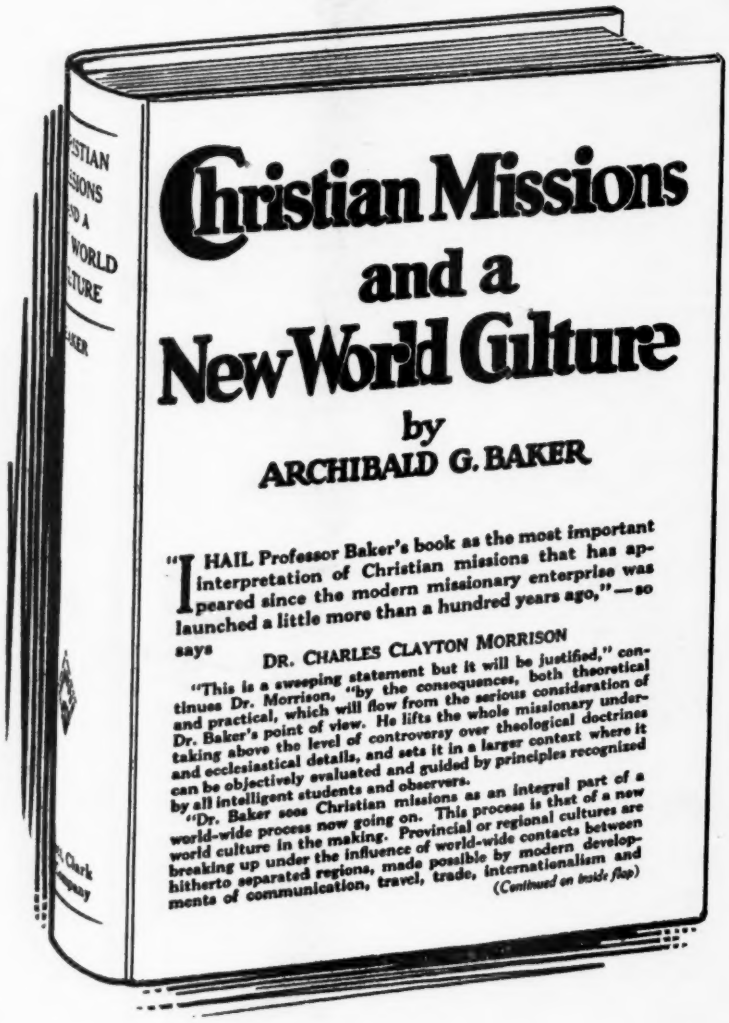
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